
T H E CRITICAL REVIEW.

For the Month of October, 1773.

ARTICLE I.

*An Account of the Voyages undertaken by the Order of his present Majesty for making Discoveries in the Southern Hemisphere, and successively performed by Commodore Byron, Captain Wallis, Captain Carteret, and Captain Cook, in the Dolphin, the Swallow, and the Endeavour. Drawn up from the Journals, which were kept by the several Commanders, and from the Papers of Joseph Banks, Esq. by John Hawkesworth, LL.D. Illustrated with Cuts, and a great Variety of Charts and Maps relative to Countries now first discovered, or hitherto but imperfectly known. 3 Vols. large 4to. 3l. 3s. Cadell.**

THE peculiar circumstance attending the work before us, of being published under the auspices of government, has proved the means of subjecting it to more minute examination than is usually exercised by the generality of readers. Such patronage, while naturally tending to increase the importance of these journals in the public opinion, restricted the editor in the execution of his task, to pay greater attention to the purpose for which the work might be useful, than to the gratification of general curiosity. This also was the case with respect to the journalists. The professed design of the several voyages here related being to promote the glory and commercial interest of the nation, by the discovery of unexplored lands, it became necessary for the

* This work is now publishing in Sixty weekly Numbers, at 1s. each.

commanders to be particularly explicit in the detail of all such remarks as served to delineate the maritime circumstances of the islands and tracts of ocean through which their course had been directed; to accumulate, for the benefit of future voyagers, a fund of nautical observations. Wherever therefore, either has sacrificed the gratification of curiosity to more important objects, he ought to be considered as meriting rather the approbation than censure of his readers. The regard which the voyagers and editor have paid to the utility of the work, however, has not prevented them from mixing their detail with trifling incidents or reflexions foreign to the subject. Such as we meet with of this nature, we shall at present forbear to specify, and only observe, that as novelty confers even on trifling occurrences some degree of importance, especially in the opinion of the observers, it is difficult wholly to suppress the prurency of narration, and to avoid the digressions to which the desire of uniting instruction with entertainment may expose a journalist, in the circumnavigation of the globe.

Whatever objections may be raised against the dryness of some parts of the work, and the futility of others, we must admit with Dr. Hawkesworth, that the expedient of relating the several voyages in the first person, was judiciously adopted: for though by this mode of narration we are frequently precluded from distinguishing the reflexions of the voyagers from those of the editor, yet certainly the navigator and the reader are thereby brought nearer to each other, and the attention of the latter is more strongly excited, than it could have been by the historical form of relation. This circumstance, however, is not unaccompanied with its peculiar disadvantage; which is, that it often makes the work appear of an unequal and dissimilar texture.

In the dedication to the king, the editor roundly asserts, that under his majesty's auspices, in little more than seven years, discoveries have been made far greater than those of all the navigators in the world *collectively*, from the expedition of Columbus to the present time. Had Dr. Hawkesworth affirmed only, that our gracious sovereign has been more solicitous, from a laudable motive, and afforded greater encouragement for promoting such discoveries than any preceding monarch, the compliment would, in our opinion, have been not only better founded, but equally honourable to his majesty.

Is the discovery of some clusters of small islands, or rather rocks, which scarcely deserve place in a chart, to be put in the balance with that of large and inhabited regions which former navigators have discovered in the Atlantic ocean? A late traveller into Sicily informs us, that a spectator may descry from
mount

mount *Ætna* a far greater multitude of stars in the firmament, than has been observed from any other station: but shall we admit that astronomy is more enriched by this discovery, than by the observation of all the planets and fixed stars which have before been explored? Truth is never so much violated as by the use of hyperbolical panegyric, which, so far from conferring lustre on the object of applause, serves only to expose the adulation, or prejudice of the author. Before entering upon the account of this work, we shall endeavour to point out those supposed tracts of ocean which have hitherto been imperfectly explored. Our knowledge of the southern hemisphere has been obtained chiefly from the account of circumnavigators, and the voyages of Pelsart, Tasman, and de Quiros; the two first performed respectively in the years 1628, and 1642, and the latter towards the end of the sixteenth century. With respect to many other voyagers, the accounts they have delivered are extremely unsatisfactory; a circumstance which affects even the relation that bears the name of de Quiros.

The course which has been steered by all the circumnavigators, Magellan alone excepted, was that of coasting South America to northern latitudes, and then stretching away for Asia, within the tropic of Cancer. But Magellan, as soon as he had passed the streights distinguished by his name, directed his course for forty degrees of longitude, to the south of Capricorn. His track runs through various knots of islands, from 10° to 27° south latitude, near the land marked in the charts by the name of de Quiros, and to the north of what is supposed the Solomon Islands. The courses of other navigators were northward of this, and very few made any discoveries of importance; so that from the equator to 25° N. lat. there seemed to be no reason for supposing the existence of islands unknown. To the south of the line, in lat. 10° , the isles of Solomon were conjectured to lie. In lat. 20° , and between 140° and 150° W. long. lies part of the supposed continent of de Quiros. Both these lands were so imperfectly known, and even their existence questioned, that geographers were at a loss to pronounce any thing positively concerning them. With respect to New Iceland, a small part only of the coast was discovered by Tasman in 1642, who did not land upon it. It is marked in all the charts as a spot of broken coast, standing, among many others, a reproach to the geographical knowledge of maritime and commercial powers.

New Guinea, Carpentaria, and New Holland, are marked in all charts as one country, it being doubted whether Carpen-

taria is separated from the former. As to the supposed line of connection between Van Diemen's Land, and that seen by Nuyts in 1627, and likewise the connection between Diemen's Land and Carpentaria, they were entirely unknown.

It appears therefore, that the track which remained particularly to be explored, was the space of supposed ocean to the east, north, and south of the country called New Zealand; which immense space comprehended all to the south of Magellan's track, and to the east of Tasman's. Another space of supposed ocean lies to the south of Diemen's Land, and the island of Amsterdam and St. Paul; the only land ever observed in that quarter being Cape Circumcision, seen by the French in 1739.

Such were the southern tracks, in which no discoveries had been made, or attempted, from Tasman's voyage in 1642 to that of Boggewein in 1721; the latter of whom performed but little, and much does not seem to have been intended.

The following table will show the dates of the several great discoveries.

- 1492. Columbus made his first voyage.
- 1519. Magellan discovers his freights.
- 1527. Alvarez de Mendoza discovers Solomon's Islands.
- 1595. De Quiros sails in search of Solomon's Islands, and discovers other lands.
- 1616. Le Maire discovers his freights.
- 1618. The Dutch discover that part of New Holland called Concordia.
- 1619. The Dutch discover that part of New Holland called Land of Edels.
- 1622. The Dutch discover that part of New Holland called Scwin's Land.
- 1627. The Dutch discover that part of New Holland called Nuyt's Land.
- 1628. Pelfart's voyage performed.
- 1642. Tasman's voyage performed.

From the epoch of Tasman's voyage, for the space of a century, it appears, that the powers of Europe have not prosecuted any discoveries in the southern hemisphere; a surprising circumstance, when we consider the spirit of colonization which has been indulged in that period, and the probability of many regions remaining unexplored, which would extend the dominion, and encrease the commerce of the nation by which they should be discovered.

We shall now proceed to attend our circumnavigators on their respective voyages.

This

This work commences with the voyage of commodore Byron, in the *Dolphin*, who sailed the 21st of June, 1764. The first remarkable circumstance that we meet with in this narration is searching in vain for Pepys's-Island, which he determines to have no existence, upon ground apparently good. He then directs his course to the coast of Patagonia for wood and water, where he meets with a race of men of an extraordinary stature. A man of six feet two inches high became a pigmy amongst them; for the shortest of five hundred was six feet six inches, and proportionably broad and muscular.

Mr. Byron's account of this part of the coast of Patagonia is curious and instructive, and seems to be drawn up with so much accuracy and care, that future navigators must reap great advantage from perusing it. By his description of the country about Sandy-point-bay, we are convinced of the error of supposing all those tracks to be deserts.

‘Upon the point, says he, we found plenty of wood, and very good water, and for four or five miles the shore was exceedingly pleasant. Over the point there is a fine level country, with a soil that, to all appearance, is extremely rich; for the ground was covered with flowers of various kinds, that perfumed the air with their fragrance; and among them there were berries, almost innumerable, where the blossoms had been shed: we observed, that the grass was very good, and that it was intermixed with a great number of peas in blossom. Among this luxuriance of herbage we saw many hundreds of birds feeding, which from their form, and the uncommon beauty of their plumage, we called painted geese. We walked more than twelve miles, and found great plenty of fine fresh water, but not the bay that we sought; for we saw no part of the shore, in all our walk from Sandy Point, where a boat could land without the utmost hazard, the water being every where shoal, and the sea breaking very high. We fell in with a great number of the huts or wigwams of the Indians, which appeared to have been very lately deserted, for in some of them the fires which they had kindled were scarcely extinguished; they were in little recesses of the woods, and always close to fresh water. In many places we found plenty of white cellery, and a variety of plants, which probably would be of great benefit to seamen after a long voyage. In the evening, we walked back again, and found the ships at anchor in Sandy Point Bay, at the distance of about half a mile from the shore. The keen air of this place made our people so voraciously hungry that they could have eaten three times their allowance; I was therefore very glad to find some of them employed in hauling the seine, and others on shore with their guns: sixty very large mullets were taken with the seine, as I came up; and the gunners had good sport, for the place abounded with geese, teale, snipes, and other birds, that were excellent food.’

The commodore relates the following circumstances respecting the benefit of which Port Famine may be rendered to our navigation.

‘ On each side of this [Sedger] river there are the finest trees I ever saw, and I make no doubt but that they would supply the British navy with the best masts in the world. Some of them are of a great height, and more than eight feet in diameter, which is proportionably more than eight yards in circumference; so that four men, joining hand in hand, could not compass them: among others we found the pepper-tree, or winter’s bark, in great plenty. Among these woods, notwithstanding the coldness of the climate, there are innumerable parrots, and other birds of the most beautiful plumage. I shot every day geese and ducks enough to serve my own table and several others, and every body on board might have done the same: we had indeed great plenty of fresh provisions of all kinds; for we caught as much fish every day as served the companies of both ships. As I was much on shore here, I tracked many wild beasts in the sand, but never saw one; we also found many huts or wigwams, but never met with an Indian. The country between this Port and Cape Forward, which is distant about four leagues, is extremely fine; the soil appears to be very good, and there are no less than three pretty large rivers, besides several brooks.’

He remarks, that were it not for the severity of the cold in winter, this country might, by proper cultivation, be made one of the finest in the world.

Mr. Byron’s description of Falkland Islands shows them to be no such despicable barren rocks as they have been industriously represented; and our government certainly did right to fortify them, with the view of securing refreshments for our vessels when navigating those seas.

‘ In every part of Port Egmont (says he) there is fresh water in the greatest plenty, and geese, ducks, snipes, and other birds are so numerous, that our people grew tired of them: it was a common thing for a boat to bring off sixty or seventy fine geese, without expending a single charge of powder and shot, for the men knocked down as many as they pleased with stones: wood, however, is wanting here, except a little that is found adrift along the shore, which I imagined came from the strait of Magellan. Among other refreshments, which are in the highest degree salutary to those who have contracted scorbutic disorders, during a long voyage, here are wild celery, and wood-sorrel, in the greatest abundance; nor is there any want of mussels, clams, cockles, and limpets.’

Seals and penguins, we are informed, are so numerous in these islands, that it is impossible to walk on the beach without first driving them away. The coast also abounds with sea lions, many of which are of an enormous size, and extremely formidable. Before Mr. Byron quits those islands, he advances strong arguments for supposing them to be the same with Pepys’s land, and Sebald de Wert’s Isles.

The journalist afterwards returns to a description of the straits of Magellan, thro’ which the commodore navigated in the space of seven weeks and two days. His account of the pas-

sage is so full and circumstantial, that it cannot fail of being highly useful to future navigators. From these streights, his course was directed to the island of Masafuero, where he procured water by means of cork-jackets, with which he had been furnished for that purpose. He then steered northward, in order to fall in with Solomon's Islands, or to make any other discoveries. Near lat. 23° , and long. 101, he conjectured that he had passed land, as he had generally a great swell from the south; but the sea became quite smooth for a few hours, after which the swell returned. It is to be observed, that no land is laid down thereabouts in any chart.

In lat. 14. and long. 144. he discovered land, which proved to be an island, but like several others which were adjacent, it was found to be inaccessible. Their appearance, however, is described as highly beautiful. These he named the islands of Disappointment. Soon afterwards he discovered others, to which he gave the name of King George's Islands. The commodore's boats seem here to have been much too free in firing upon the Indians, of whom several were killed more from wantonness than necessity; an error extremely impolitic in expeditions of this nature.

In a hut, in another island, Mr. Byron found the carved head of a rudder, that had belonged to a Dutch long boat, which gives him occasion to remark that the ship was probably lost, as no voyage to these parts has been made known. This island he called Prince of Wales's Island. In lat. 15° , long. 151° , they for some time lost the mountainous swell from the south, which returned in long. 156° . and during this period, they were in great want of refreshments. Here we must observe, that Mr. Byron's determination, which he took soon after of sailing for the Ladrões, at so great a distance, being 60 degrees of longitude, was very surprising; when so many signs, particularly birds flying southward every evening, seemed to indicate that other islands, and those probably large, were situated at no great distance. Accordingly, we see by the chart, that the Society Isles were very near him to the southward; King George's Island being but little to the north of Otaheite.

It is to be regretted that the commodore could not make a landing on the Islands of Danger, as they had every appearance of being interesting. Such inviting regions should certainly not be too hastily passed by, on account of the rocks that environ them. Though concluded to be Solomon's Isles, Mr. Byron did not view them attentively, nor carefully sound the coasts. Byron's Isle in lat. $1^{\circ} 18' S.$ long. $173^{\circ} 46' E.$

seemed also worthy of observation, and was not sufficiently examined.

On the commodore's arrival at Tinian, he gives such a description of that island as will surprise those who remember the account delivered of it in the voyage of lord Anson. According to that agreeable narrative, it was represented as an Elysian spot, on which indulgent nature had lavished her choicest stores with the gayest profusion, and where the genial temperature of the climate conspired with the happy fertility of the soil, spontaneously to produce the most delicious fruits in the utmost luxuriance and perfection. The description of Tinian may be said to realize whatever has been imagined by the ancient poets of a terrestrial paradise. By the account of commodore Byron, however, this beautiful scene has suffered a total alteration. Instead of extensive lawns and open groves, he met with nothing but impenetrable forests of bushes and briars, intermixed with swamps and marshes. Instead of the limpid stream, the fresh water was brackish and full of worms, and the heat of the climate suffocating.

'The trees, says he, stood so thick, and the place was so overgrown with underwood, that we could not see three yards before us, we therefore were obliged to keep continually hallooing to each other to prevent our being separately lost in this trackless wilderness. As the weather was intolerably hot, we had nothing on besides our shoes, except our shirts and trowsers, and these were, in a very short time torn all to rags by the bushes and brambles; at last, however, with incredible difficulty and labour, we got through; but, to our great surprise and disappointment we found the country very different from the account we had read of it: the lawns were entirely overgrown with a stubborn kind of reed or brush, in many places higher than our heads, and no where lower than our middles, which continually entangled our legs, and cut us like whipcord; our stockings perhaps might have suffered still more, but we wore none. During this march we were also covered with flies from head to foot, and whenever we offered to speak we were sure of having a mouthful, many of which never failed to get down our throats.'—

'I am indeed of opinion, that this is one of the most unhealthy spots in the world, at least during the season in which we were here. The rains were violent, and indeed almost incessant, and the heat was so great as to threaten us with suffocation. The thermometer, which was kept on board the ship, generally stood at eighty six, which is but nine degrees less than the heat of the blood at the heart; and if it had been on shore it would have risen much higher. I had been upon the coast of Guinea, in the West-Indies, and upon the island of St. Thomas, which is under the line, but I had never felt any such heat as I felt here. Besides the inconvenience which we suffered from the weather, we were incessantly tormented by the flies in the day, and by the musquitos in the night. The island also swarms with centipeds and scorpions, and a large black ant, scarcely inferior to either in the malignity

nity of its bite. Besides these there were venomous insects without number, altogether unknown to us, by which many of us suffered so severely, that we were afraid to lie down in our beds; nor were those on board in a much better situation than those on shore, for great numbers of these creatures being carried into the ship with the wood, took possession of every birth, and left the poor seamen no place of rest either below or upon the deck!

It is remarkable that Mr. Byron's description of Tinian was drawn in the same season and month of the year in which the island had been visited by lord Anson; a circumstance which renders the extreme diversity of the two narratives still more extraordinary and surprising. It must be remembered, however, that more than twenty years had elapsed between the departure of the *Centurion*, and the arrival of the *Dolphin* at that island; and it is well known how much, in that space, especially in a warm climate, the salubrity and face of a country may be changed, by a total neglect of cultivation.

On leaving Tinian, Mr. Byron proposed to touch at the Bashee Islands, but making the most of a fair wind, he passed them. These islands have been represented as abounding with gold, spices, rich gums, and dying drugs.

We cannot avoid remarking, that a person who peruses Mr. Byron's Journal, without being previously acquainted with the intention of the voyage, would be apt to conclude, that his only business seemed to be, to go round the world as fast as he could, and that *Discovery* was no part of his instructions: for every fair gale appears to have been reason sufficient with him for bearing away from islands never before seen. The consequence of this conduct is evident in the paucity of his discoveries.

We may observe of this voyage, however, that though it proves not highly interesting to curiosity, it was at least conducted upon a plan the best calculated for facilitating farther researches to future navigators. In the detail of nautical observations, both industry and accuracy are conspicuous; and the agreeable manner in which the commodore's Journal is written compensates, in a great measure, for the deficiency of entertainment with respect to the subjects of the narrative.

We are now to set forth on another voyage round the world, in the company of captain Wallis, who sailed in the *Dolphin* the 26th of July 1766.

From the commencement of the voyage to the arrival of the *Dolphin* on the coast of Patagonia, this journal also consists entirely of nautical narrative, similar with respect to the subject, but greatly inferior in point of composition, to that of commodore Byron. The 17th of December captain Wallis landed

landed on the coast above mentioned, which fame, at that time, had rendered celebrated over Europe for the gigantic stature of the inhabitants. Of the crowd of natives, whom the arrival of the *Dolphin* assembled on the shore, the captain measured those that appeared to be tallest. One of them was six feet seven inches high, several more were six feet five, and six feet six inches; but the stature of the greater part of them was from five feet ten to six feet. Their complexion is of a dark copper colour, like that of the Indians in North America; their hair is strait, and nearly as stiff as hog's bristles. The people are well made and robust, but their hands and feet remarkably small.

After quitting the streights of Magellan, and touching at several little islands formerly unknown, the captain, on the 19th of June, 1767, discovered the island of Otaheite, or that to which he gave the name of King George the Third's Island. Every circumstance relative to this island attracts the reader's attention; but captain Wallis not having so good an opportunity of information as Mr. Cooke afterwards enjoyed, so many interesting particulars are of course not to be expected in his narrative. We shall therefore postpone the account of this island till we come to the voyage of the *Endeavour*; and only observe at present, that in all captain Wallis's transactions with the natives, we meet with such evident marks of their good sense as were scarcely to be expected among a people so much distinguished for simplicity. Happy for them had they never received, with the visits of the more polished Europeans, an infection, which, in a country where the commerce of the sexes is indulged without any restraint, will, in all probability, be productive of the most fatal effects! Captain Wallis, however, in the most satisfactory manner, exculpates the crew of the *Dolphin* from the charge of having introduced into that island the venereal disease; which appears, upon the clearest evidence, to have been imported by those who sailed from France with M. Bougainville.

On the 27th of June captain Wallis left Otaheite, and passing several other islands, the 19th of September he arrived at Tinian. We before observed, how extremely different Mr. Byron's account of that island was from the representation given of it in the voyage of lord Anson. Mr. Wallis rather confirms the evidence of the latter. 'In this place, says he, we got beef, pork, poultry, papaw apples, bread-fruit, limes, oranges, and every refreshment mentioned in the account of lord Anson's voyage. The sick began to recover from the day they first went on shore.' He acknowledges, however, the heat of the climate to be very great.

The

The 30th of November 1767, captain Wallis arrived at Batavia, and the 19th of May 1768, he landed in England; the whole voyage comprehending a period of 637 days. The incident for which this voyage is most distinguished is the discovery of Otaheite, an island little remarkable for its size or importance, but rendered an object of attention by the peculiar manners of the inhabitants.

The next voyage in this collection is that of captain Carteret, who commanded the *Swallow* sloop appointed to attend captain Wallis, but being a very bad sailor, she was left in the straits of Magellan, and afterwards proceeded by herself. There appears to have been a degree of infatuation in the appointment of this ship, which the captain has arraigned with just spirit. He was denied even common necessities.

‘ I ventured to apply for a forge, some iron, a small skiff, and several other things which I knew by experience would be of the utmost importance, if it was intended that I should make another voyage round the world; but I was told that the vessel and her equipment was very fit for the service she was to perform, and none of the requisites for which I applied were allowed me.

The first important intelligence we meet with in this Journal is, that of Juan Fernandes being fortified by the Spaniards. Captain Carteret not knowing this circumstance, had proposed it as a place of refreshment, but seeing a considerable fortress with Spanish colours, and all the appearances of cultivation, he bore away for Masafuero. Leaving which, the captain searched for the islands of St. Ambrose and St. Felix, but missed them; though he judged from some appearances that he once was near them. Davis’s Land he seems very justly to suppose has no existence; and his observations on this subject are excellently adapted for the use of future navigators.

The 2d of July 1767, he discovered Pitcairn’s Island, a thousand leagues from the continent of America, in lat. $20^{\circ} 2'$. The 12th he discovered the Duke of Gloucester’s Islands in lat. $20^{\circ} 38'$, long. 146° W.

‘ These islands are probably the land seen by Quiros, as the situation is nearly the same; but if not, the land he saw could not be more considerable; whatever it was, we went to the southward of it, and the long billows we had here convinced us that there was no land near us in that direction!’

It appears evident, that as little dependence can be placed on the charts for the Isles of Solomon, as for the land of De Quiros.

‘ The next morning, says he, being in lat. 10° S. long. 167° W. we kept nearly in the same parallel, in hopes to have fallen in with

with some of the islands called Solomon's Islands, this being the latitude in which the southermost of them is laid down. We had here the trade-wind strong, with violent squalls, and much rain, and continuing our course till Monday the 3d of August, we were then in latitude $10^{\circ} 18'$ S. longitude by account $177^{\circ} \frac{1}{2}$ E. our distance west from the continent of America, about twenty-one hundred leagues, and we were five degrees to the westward of the situation of those islands in the charts. It was not our good fortune, however, to fall in with any land; probably we might pass near some, which the thick weather prevented our seeing; for in this run great numbers of sea-birds were often about the ship: however, as commodore Byron in his last voyage sailed over the northern limits of that part of the ocean in which the islands of Solomon are said to lie, and as I sailed over the southern limits without seeing them, there is great reason to conclude that, if there are any such islands, their situation in all our charts is erroneously laid down.

Immediately afterwards we meet with the following passage:

'From the latitude 14° S. longitude $163^{\circ} 46'$ W. we had a strong gale from the S. E. which made a great sea after us, and from that time I did not observe the long billows from the southward till we got into latitude $10^{\circ} 18'$ S. longitude $177^{\circ} 30'$ E. and then it returned from the S. W. and S. S. W. and we found a current setting to the southward, although a current in the contrary direction had attended us almost all the way from the strait of Magellan; I conjectured therefore that here the passage opened between New Zealand and New Holland.'

If the reader turns to the chart of all the tracks fronting the title page, he will find, that long. 163° W. is 17 degrees of longitude short of New Zealand; consequently, the long billows in the course could not be stopped by the interruption of that island. This circumstance, therefore, affords presumption of undiscovered land existing to the eastward of New Zealand, and to the southward of lieut. Cooke's track.

The 12th of August the captain discovered Queen Charlotte's Islands, but was not in a condition, from the sickness of his crew, to obtain any advantage from the event. He saw enough of them, however, to conclude, that they abounded in variety of refreshments. After discovering several other islands, in lat. 4° S. long. 154° E. the captain remarks, that there is certainly much land in this part of the ocean yet unknown.

The 27th of August he saw New Britain; where landing at a place which he called English Cove, he gives such an account of the country as merits our attention.

'The shore about this place is rocky, and the country high and mountainous, but covered with trees of various kinds, some of which are of an enormous growth, and probably would be useful for many purposes. Among others, we found the nutmeg-tree in great plenty, and I gathered a few of the nuts, but they were not ripe:

ripe: they did not indeed appear to be the best sort, but perhaps that is owing partly to their growing wild; and partly to their being too much in the shade of taller trees. The cocoa-nut tree is in great perfection, but does not abound. Here are, I believe, all the different kinds of palm, with the beetle-nut tree, various species of the aloe, canes, bamboos, and rattans, with many trees, shrubs, and plants altogether unknown to me.

This is the first authentic intelligence of the nutmeg growing without the territories of the Dutch. For though Dampier affirmed the same fact, his testimony did not obtain the credit which it has since been found to have deserved.

When we consider the commercial advantages which might be derived to the nation from this discovery, it certainly is intitled to the particular regard of administration. The scene which Mr. Carteret has found to produce this valuable spicery, is an island to which, by priority of discovery, Britain has an unquestionable right. An island situated in a latitude capable of producing every commodity of both the Indies; where also we might, at a small expence, form a settlement, and secure it by a suitable fortress. By this means, we might entirely demolish the monopoly of spices, which, at present the Dutch exclusively enjoy.

The captain remarks, that his station on New Britain was much the best that had been their lot during the whole run from the streights of Magellan.

Captain Carteret farther discovered, that the country supposed by Dampier to be one island, New Britain, is in reality two. To the new discovered land Mr. Carteret gave the name of New Ireland. The beauty and fertility of these countries are represented to be very remarkable. Of the Duke of York's Island, which lies in the entrance of the strait, he says, that the land is level, and has a delightful appearance; that in the interior parts, it is covered with lofty woods, and near the water-side are the houses of the natives, which stand not far from each other among groves of cocoa-nut trees, so that the whole forms a prospect the most beautiful and romantic that can be imagined.

In the sea he soon after saw a canoe ninety feet long, yet made out of a single tree. The people, he tells us, had their hair, or rather wool, powdered white, and not only their hair, but their beards also.

Mr. Carteret discovered many large, fertile, and beautiful islands, in the strait which he calls St. George's channel. Among these New Hanover makes no inconsiderable figure, but the Admiralty Isles are the most conspicuous. One of them in particular would alone make a large kingdom. 'The woods, says he, are lofty and luxuriant, interspersed with spots
that

that have been cleared for plantations, groves of cocoa-nut trees, and houses of the natives, which seem to be very numerous.—Nothing would be more easy than to establish an amicable intercourse with them—I think it probable, in the highest degree, that these islands produce many valuable articles of trade, particularly spices, especially as they lie in the same climate and latitude as the Malaccas, and as I found the nutmeg-tree in a soil comparatively rocky and barren upon the coast of New Ireland.' Such observations ought to render the account of these voyages of greater importance than the mere gratification of curiosity.

From these countries Mr. Carteret passed to Mindanao, and thence to Celebes, correcting, as he sailed, many errors of former navigators. He put in at Macassar, where he met with such infamous treatment from the Dutch as justly excited his indignation. In the passage from Macassar home, the Journal affords no interesting occurrences: Mr. Carteret arrived at Spithead the 20th of March 1769, after performing a voyage that proved of importance in several particulars, notwithstanding the extreme neglect of providing the ship with necessaries; a neglect which deserves the more to be regretted, as it is evident from the good sense conspicuous in Mr. Carteret's Journal, that had he been better provided, he would have more fully ascertained the state of the southern hemisphere.

[*To be continued.*]

II. *State Papers collected by Edward Earl of Clarendon. Vol. II. Fol. 1l. 15s. Large Paper. 1l. 5s. Small Paper. Payne. [Concluded.]*

IN our former review of these Papers, we produced a passage of a letter from king Charles to the queen, wherein he affirmed, that the principal motive for his concession to the Presbyterians was the desire of affording her satisfaction; but it plainly appears from some letters of a subsequent date, that this conciliating expedient, as adopted by his majesty, was far from receiving her approbation. She wisely judged, that a temporary concession for three years would expose the king's irreconcilable aversion to Presbyterian principles, rather than induce that party to espouse the defence of the royal cause. To an accommodation with the Presbyterians she had endeavoured to persuade him, as the only means of obtaining their assistance against the independents in England; but she was convinced that such an accommodation could be effected only by a full compliance with their demands respecting religion; and was solicitous that the king should yield to their prejudices in

in this point, for the sake of the advantages he might thence derive towards extinguishing the rebellion in England, and re-establishing the security of the crown. She appears to have paid but little regard to the plea of conscience, which, unfortunately for Charles, he felt, in his delicate mind, to be incompatible with the expedients that policy and state necessity should have determined him to adopt. We shall lay before our readers a letter from the queen to his majesty, on this subject.

‘ Mon cher coeur,

‘ Depuis ma dernière lettre par l'ordinaire, j'ay reçue une des vôtres, par laquelle vous mandes que W. Murray vous demand des nouveaux pouvoirs, & vous persuade de prendre le Covenant. J'ay esté ravie de voir que vous estes si résolu à ne le pas faire. Car pour moy, je suis devis que vous estes ruinés si vous les faites. C'est pourquoy je vous conjure de continuer firm dans ceste résolution. Et prenez garde aussi dans autres choses de vous laisser aller petit à petit, comme sont les esperances de ceux de Londres, & s'en tiennent assurés que vous leur accorderes toutes leurs propositions insensiblement. Et j'apprehende, & avec raison, que leur dessein est de se servir de moy pour nostre ruine, & de me faire travailler auprès de vous autant que se peut. Car ils sont bien assurés que je n'iray plus loin que ce que je crois ne vous peut pas faire du mal; comme j'ay fait, considerant le temps où nous sommes. Mais eux sous ombre de cela pretendent gagner le reste de tout ce qu'ils desirent. C'est pourquoy, joies tousjours sur vos gardes, & prenez une constante résolution de ne plus rien accorder du tout plus que ce que vous avez fait par W. Murray, quoyque l'on vous puisse persuader, si ce n'est dans le gouvernement Presbiteriall; dans lequel je crois vous devez contenter les Escossois, pourveu qu'ils se veulent joindre avec vous, ou pour une bonne paix, ou pour une guerre. J'avoue que je ne le voudrois pas donner pour rien, comme vous avez fait pour 3. ans; & permettes moy de vous dire, que je crois, si je me pouvois dispenser d'une chose que je croiois contre ma conscience pour 3. ans, & pour rien, j'erois plus loin pour sauver mon royaume. Mais pour toutes autres choses, n'accordes plus rien. Vous n'avez desja que trop accordé en la donation des toutes les places. Vous devies garder cela, pour tirer quelque profit à la fin de tout & vous leur avez donné à cette heure pour rien; aussi que les evesques pour 3. ans. J'entend que W. Murray desire que vous autorisiez leur grand sceau, que est une chose que vous ne devez jamais faire; car en ce faisant vous confessez & attirez sur vous les malheurs d'Angleterre: et si dans une conclusion du tout il estoit trouvé à propos de le faire, il faudroit que ce soit pour quelque chose de fort avantageux, que je ne vois point encore. Mais s'en est fait de l'un, il ne faut pas faire l'autre; & taches à remedier à ce qui est fait; qui est, de ne plus rien accorder de d'avantage. J'oserois dire que, quand vous avez fait ce message que vous avez, ne faire rien feroit disadvantageux pour vous, & que vous avez esté trompés. C'est pourquoy il faut avoir un grand soin. Voie le dernier coup de la parti. & sans ressource, songes y tousjours; & je repete encore, de ne plus rien accorder, & tout souffrir plustost que de donner la militia autrement que vous avez fait; ou d'abandonner vos amis, sous ombre de leur faire du bien, comme l'on vous

pourra persuader ; ni Irland, (je la considere comme une ressource) ; de ne point prendre le Covenant : ne point approuver leur grand sceau, ni nullifier le vostre. A Dieu, mon cher coeur !

‘ Vous ne devez non plus imposer le Covenant aux autres, que de la prendre vousmesme. Car tous ceux qui le prendront jurent de punir tous ceux qui sont Delinquents, & cela est tous ceux de vostre parti, & moi la premiere.’

In answer to the above letter the king writes as follows.

‘ Deare hart,

Newcastell, Saterdag, 5 Dec.

‘ Thyne of the 23. gave me much comforte to fynde thy judgement of affaires so right in all fundamentalls, not without some wonder that in some particulars thou canst be so much mistaken. For wheras thou rightly perceaves that thou art sought to be made use of to my prejudice, it is strange thou seest not how ; which to me is very visible, there being nothing they can worke by (in this kynde) but only the Pres^{ll} Govern^{mt}. In all other things they know thee too cleare sighted. See if ever they trouble thee concerning the militia, or my friends ? I warrant thee, no : but if, by thy meanes, they could obtaine the Pres. Go. absolutely settled, they would be confident, and with reason, piece and piece, to worke all the reste of their ends. So that it is a marvellous thing to me, that thou, who so wisely bids me be upon my guard not to loose my grounds litle and litle, yet still art perswading me to doe that, which thou gives me warning to eschew. Wherfor I see plainly that it is only misinformations, which causes mistakings, that makes us to differ in opinion. For otherwais thou could not call my 3 years concession, a dispensation against my conscience ; when indeed it is but a temporary permission to continue such an unlawfull possession, which for the present I cannot help, so as to lay a hopefull ground for a perfect recovery of that, which to abandon were directly against my conscience, and (I am confident) destructive to monarchy.

‘ Now, as for thy negative counsell, I fully approve, and will be constant to them all ; being particularly glad that thou so rightly understands the Covenant, as to judge it unfit for me to authorise. Yet, let me tell thee that an act of oblivion may reasonably solve the reasons thou gives, but that which makes it never to be yeald-[ed] to, is, that (albeit all the promissory part of it were not against honest men's consciences, yet) the frame of it is such, as the establishing of it is a perpetuall authorising of rebellion.’

The letters from king Charles to the queen, at this period, are full of complaints and tender expostulation, relative to a misapprehension which he alledges she entertains, respecting his sentiments and conduct ; and there is certainly ground for admitting that her majesty was not perfectly well acquainted with the delicacy of the king's situation. She disapproves, even in terms of reproach, of his having made a concession to the Presbyterians, from which he had derived no advantage ; and she dissuades him at the same time from assenting to the Covenant, though this was the grand preliminary stipulation required in an advantageous treaty with that people.

We shall present our readers with part of a letter to his majesty, from the lords Jermyn and Culpeper, where the advice of those counsellors, for the king's conduct in this perplexed situation of his affairs, is delivered with great judgment and precision.

In the first place wee must observe, that whylst you oppose what is offered to you for redresse of your present condition, you (contrary to your usuall method in discussing affaires of this natur) doe insist only upon negatives, and confine your arguments to objections; you being so far from proposing any other expedient (except that of forrain force, which without a firme foundation at home will prove to be no better than a dreame, nor in any case were to be looked upon otherwais than as a good second), that if we should grant all that you labour to prove, the only conclusion from your premises, would be that you were absolutly dispaired; and all the fruits which you could receive from such a victory would be to fynde your ruine irresistible. On the other syde, we propound sober affirmative particulars, such as (if our ground failes not) will be able immediately to raise up to you a party superior to your enemies both in nomber and strength; and which (if well managed) will give you such a possession of power (the only engine able to doe your business) as may speedely restore you to all which the stronger hand of your enemies hath wrested from you. Thus beautiful would be the face of this desyne, if it succeed. Nether would it be acknowledged for lesse than prudent, though it should miscarry. So that certainly at the worst, it ought to be preferred before such a dead calme as is not capable of the least breath of hope, without a miracle from heaven. Thus far, only comparatively. The next step is to consider the desyne itself positively; and therein principally, how far it carries with it probability of success; in which we should take no larger measures than such as are warrantable by the interest of the parties, which are to concur in the acting thereof. The desyne is to unite you with the Scots nation, and the Presbiterians of England against the anti-monarchical party, the Independants. The means propounded for the effecting thereof, is, so to encourage the former by granting them those things which may best strengthen them against the other, that they may fynd it their proper and primary interest thus to engage with you, rather than to comply with their enemies any other way. Now, if [you were] so united and engaged, all men must confess a happy change in your affaires. The remaining question, as to the point of probability, is, whether the Scots and Presbiterians will consent thus to joyne with you therein. Though no man ought to conclude certainly of that which depends absolutly on another's will, yet when you shall seriously consider the condition of the one, if the Scots shall desert them and quitt this kingdom, and of the Scots themselves if they shall desert you, retreat, and disband in their owen country, leaving the English army on, and in possession of the northeren garisons; you will fynd cause to believe that it dependeth on yourself to make this union. But you cannot expect that, if you shall refuse to contribute that which is only in your power, and which only can enable the others to go through with their worke that they will, for [your] sake, desperately engage themselves in such undertakings as mought certainly end in their distruction. And this we conceive would

apparently be their condition, if they should adventure on a war against the English nation without the declaration and real assistance of a very considerable party. Neither can such assistance be hoped for from any but the Presbyterians (your own friends are oppressed, dispersed, crest-fallen, and altogether unable to form a body of themselves); nor from them neither in any other case but this of your encouraging and owning them, by stamping the countenance of your authority upon that church government which they desire. So that until you shall please to give your consent therunto (at leastways that you will hereafter do it) we cannot expect that either they or the Scots will appear in arms for you. And without the effect of such consent we acknowledge what you so often affirm, that the Scots dare not fall out with the English, and believe they will rather be bought out of their interest in the northern garrisons (I, and possibly in yours too) than singly engage against the united force of that kingdom. We shall close with this conclusion (naturally arising from what is offered), that the probability of the Scots and Presbyterians consent or dissent to this union depends wholly upon your will. And now, you being convinced that there is no other visible human means to redime you from the straits you are in besides this union, and it appearing that this union is sufficient to do it, if consented to by all parties, and that the probability of such consent depends wholly upon you, it resteth to be considered, whether there be sufficient reason against it to dissuade you from concurring therein. You have saved us the labor to search for them, having strongly urged all that is of weight against it. Your first reason is that of conscience; which certainly, if not mistaken, needs not the help of any second. Therefore since we observe that you have joined other arguments, and that, though you have touched upon this, you have not singly insisted on it, but rather have chosen to mix your discourse with civil enforcements, and thereby shew us that you do not center only upon this foundation, you do thereby give us the more liberty to offer our sense against it; which in brief is, that if by conscience your meaning is, that you are obliged to do all that is in your power to support and maintain that function of bishops, as that which is the most ancient, reverent and pious government of the church, we fully and heartily concur with you therein, and would be willing to lay down our lives to purchase the safety of that order in your dominions. In this sense all the world can witness your piety, courage, and constancy, you having defended them to the utmost, even with the apparent danger to your person and crown, the honor whereof will as lastingly continue to you and your memory, as guilt, shame and reproach will cleave close to their sides that have laid violent hands upon that function. But if by conscience is intended to assert that episcopacy is *jure divino* exclusive, whereby no Protestant (or rather Christian) church can be acknowledged for such without a bishop, we must therein crave leave wholly to differ. And if we be in an error, we are in good company; there not being (as we have cause to believe) six persons of the Protestant religion of the other opinion. Thus much we can add, that at the treaty of Uxbridge none of your divines then present (though much provoked therunto) would maintain that (we might say uncharitable) opinion, no not privately amongst your commissioners. Neither doeth it follow that in this, or any the more rigid sense you are obliged to perish in company with bishops merely out of pity (and certainly you

you have nothing els left to assist them with), or that monarchy ought to fall, because episcopacy cannot stand: undoubtedly, that is not the way to restore the other. We justly pay the greatest reverence to the exemplary strictness, tenderness, and piety, which you beare with you as your constant companions and bosome friends. But for God's sake, and your owen, we besich you carfully to distinguish betwixt Christian regal duty and imposed fate talfetts; which is all we shall presume to say upon this subject. Your next argument is, that the abolishing episcopacy and introducing presbytery will destroy the power of the crowne; and the rather, because presbytery foundeth itself ether in the word of God, as in the Scots tenent, or on the parlament and the people, as in the others opinion; in nether sence acknowledging any dependancy on the crowne. Our answer will be very ingenious, and frankly acknowledge that this argument is solid and strong, so far as it reacheth. But, under your pardon, it cometh short of what you are to prove. It proveth that episcopacy is most agreeable with monarchy; nay it infers much danger from presbytery, at leastways to the extent of monarchy; so that, if you had your free election of ether, the conclusion from thence would be very easy. Alas! you ar far from it; presbitery, or something worse, will be forced upon you, whether you will or no. Com, the question in short is, whether you will chuse to be a king of presbitery, or no king; and yet presbitery or perfect independancy to be. In this case the answer is as easy as it is to judge that a disease is to be preferred before dissolution; the one may in tyme admit of a remedy, the other is past cure. We beseech you to improve this argument yourself, and to remember that, as your condition is, you ought to try every thing in the ballance, and then to choose the lesser evil.—

After laying before our readers several interesting papers on public affairs, we shall now select a few of such as refer chiefly to the character of lord Clarendon the collector of these valuable materials. The following portion of a letter from his lordship, while Sir Edward Hyde, to Mr. Secretary Nicholas, gives a lively representation of that agreeable vivacity so natural to him in every situation of fortune.

‘—You are misinformed, if you think that your friends speak worse of you, than they do of me; I assure you they have loudly reported that I had a design to have given up the prince to the parliament, therefore that I desired to have kept him at Jersey. But on my conscience they do not believe themselves when they speak ill of you or me, except they say we are too simple to deal with them; which for my part I acknowledge to be true; and if the truth were known, I believe they are angrier with themselves than with either of us. I receive no intelligence from England, but only out of the country from my wife, who, I thank God, bears her part with miraculous constancy and courage; which truly is an unspeakable comfort to me. We may, I hope, be able to live some time asunder; but I am sure we should quickly starve, if we were together; yet when starving comes to be necessary, or to be more feared than hanging, we will starve by the grace of God together. I am contented that you persuade Mr. Attorney General to come hither, for I think we should agree well; you know I

always held him good company, when nothing was to be done. My letters from Paris gives me no notice of so much plenty, as it seems you hear there is, nor of such glorious intentions for prince Rupert: but mine are not from counsellors. I wish with all my heart both to be true: I am very glad your patrons at London are constant in their unmercifulness to the excepted, amongst whom I will not leave my place to be lifted amongst the compounders. For my part, let him want mercy that will ask or take it from them. I remember my old acquaintance Cato, when he was told that Cæsar had a desire to have friendship with him, and was willing to give him a pardon, grew into a passion, and said, he was a tyrant to offer him a pardon, for by it he assumed to himself a power over the lives of the citizens of Rome. I assure you, Mr. Secretary, I will not receive a pardon from the king and parliament when I am not guilty; and when I am, I will receive it only from him who can grant it.

* Keep up your spirits, and take heed of sinking under that burthen, you never kneeled to take up; our innocence begets our cheerfulness, and that again will be a means to secure the other; whoever grows too weary and impatient of the condition he is in, will too impatiently project to get out of it; and that by degrees will shake or baffle, or delude his innocence. We have no reason to blush for the poverty which is not brought upon us by our own faults. As long as it pleases God to give me health (which I thank him I have in a very good measure), I shall think he intends that I shall outlive all these sufferings; and when he sends sickness, I shall (I hope with the same submission) believe that he intends to remove me from greater calamities. For God's sake, send me word that you are very lively, and upon that condition I will spare you at this time, from suffering further vexation from

Dear Mr. Secretary,

Your most affectionate, &c.

In a letter to Dr. Creighton, dean of St. Buryan's, the noble writer delivers a rational opinion of the consequence of admitting the apocryphal among the canonical books of scripture.

* Good Mr. Dean,

* I cannot confess myself satisfied with your answer concerning the Scripture; neither will you find any thing in Bellarmine to my purpose, though it serves his own. For I know their church hath always received the whole bulk that is bound up as the Bible for the Scripture, without any distinction of canonical and apocryphal; and that they think by that reception of the church that they have a great advantage against us. But I would fain know when the distinction came first into the church of apocryphal and canonical, and the grounds and reasons thereof. For I suppose it a thing done with great solemnity in some council, or at least in an eminent synod. Not that I at all doubt the reasonableness of it (though I know not the history and date.) or that the church, when it admitted that difference, had not a better reason so to do, than that the Hebrew copy was not found, by which, it may be, some part of the canonical might be questioned. For sure the gravity, style, matter, and expression in those books are very different from the books of Scripture; as the vulgarity of matter and language of

of Tobit, the high and rhetorical dialect of Esdras, the romance of Maccabees (besides the precept of praying for the dead, and the justification of a man's killing himself) I believe are not agreeable to the books of the Prophets, and the history of Kings. And it may be, in the beginning of the Reformation, the church prudently avoided to make any alteration in that point, lest the people might be scandalized at the change of religion, which should be introduced with a kind of change of Scripture. But since the Reformation hath been so well received and understood, I want some information why there was not some reformation too in this, but that any thing should be read in the church as Scripture, which we do not acknowledge to be such. For no doubt the common people have no other judgment of any thing to be Scripture, than as it is read in the church out of the Bible. And for the excellent morality of it, it might have been as well preserved as Plutarch's *Morals*, or Seneca hath been, and it may be as much studied as it is now; since I believe many practical men read the two last more than they do the wisdom of Solomon, or the Son of Sirach. And truly, it is imaginable, the giving them that reputation of being read in the place of Scripture, may in some melancholick, disconsolate time not be without some inconvenience; especially if there be more said in that place of the Maccabees to justify a man's killing himself, than in all the Scripture against it.

Writing to Mr. Secretary Nicholas, who had proposed that the prince of Wales should retire to Denmark, lord Clarendon mentions an anecdote which must give us a very unfavourable opinion of the understanding of the Danish king at that time, who, during the civil commotions in this country, could ask of the British court, the loan of twenty ships.

'The king, (of Denmark) says he, upon whose affection all our reliance is, is very old, not like by the course of nature to live a year, his son (who is joint king) a man of no virtue or reputation, the crown poor, and both the climate, and the manner of the people different from ours. Besides what earnest have we received of affection from thence since the late troubles? I know heretofore that king's affections were very great to the king; but he hath not been well satisfied in the returns from his majesty; and I remember when the prince came from Oxford, we met the first night at Farringdon, Sir Jo. Henderson, who came then from Denmark, and delivered the prince a letter from his uncle, the substance whereof was, that his highness would advance the suit then made by that king to his majesty for the loan of 20 ships, which was so comical a thing that I could never after digest the thought of going to Denmark.'

In the year 1647, we meet with seven letters and papers from his lordship to different persons, written at a time when he apprehended his life in great danger, from an attempt which it was expected the parliament would make on the island of Jersey; but it appears that they were not to be delivered till after his death. The following is a letter to his lady, written at this time.

• My dearest,

• This being not like to come to thee 'till I am dead, I cannot begin better to thee, than to charge and conjure thee to bear my death with that magnanimity and christian patience, as becomes a woman, who hath no cause to be ashamed of the memory of her husband, and who hath such precious pawns left to her care, as thou hast, in our poor children; which must be most completely miserable, if through thy passion thou shalt either shorten thy days, or impair thy health. And therefore, thou must remember, thou hast no other arguments to give of thy constant affection to me, than by doing that which thou knowest I only desire thou shouldst do. Be not troubled at the smallness or distraction of thy fortune, since it proceeds neither from my fault or folly, but by the immediate hand of God, who, I doubt not, will recompence thee some other way. He knows how entire my heart hath been to him, and that, if it had not been out of the conscience of my duty to him, and the king, I might have left thee and thine a better portion in this world. But I am confident thou dost in thy soul abhor any wealth so gotten, and thinkest thyself and thy children happier in the memory of thy poor honest husband, than any addition of an ill gotten, or ill kept estate could have made you. Continue the same thou hast been, and God will requite and reward thee. I have in my other paper, which is parcel will, parcel declaration, such as I thought in these times necessary, said as much to thee of my estate and my children as I can think of. I doubt not thou wilt find some friends, who will remember and consider how just I would have been to their memory if I had outlived them. My letters to the king, prince, duke of Richmond, and earl of Southampton, thou mayest deliver or send as thou shalt be advised. Thy own father, mother, and brother will I am sure never fail thee in any office of kindness, nor be unjust to the memory of him, who always held them in singular esteem. From my friends I am confident thou wilt receive all possible kindness. Besides those I have mentioned in the other paper, I presume my lord Seymour will be ready to do thee good offices, and my lord keeper and sir Thomas Gardiner to assist thee; and I hope many more that I think not necessary to name. I do from the bottom of my heart thank thee for all thy kindness and affection, which upon my faith I have always returned from my soul, having never committed the least fault against thee, but promised myself the only happiness and contentment, to live with thee in any condition. Since it hath pleased God not to admit that, he will, I doubt not, bring us together in a most blessed state in a better world when we shall never part. God bless thee and thine! cherish thyself as thou lovest the memory of,

• My dearest,

• Thy most faithful and affectionate husband,

• • EDW. HYDE.

This volume is continued to the arrival of Charles II. on the continent, after the battle of Worcester; and in an Appendix we are presented with several other interesting papers, of an earlier date than the period at which the volume commences. We do not hesitate to acknowledge that the papers
in

in this collection throw great light on the history and political negotiations of those times; that many of them are also entertaining, and otherwise instructive; and that the editor of this volume has discharged his duty to the noble collector and the public, with judgment, fidelity, and care.

III. *The Antiquities of England and Wales: being a Collection of Views of the most remarkable Ruins and antient Buildings, accurately drawn on the Spot. To each View is added an historical Account of its Situation, when and by whom built, with every interesting Circumstance relating thereto. Collected from the best Authorities. By Francis Grose, Esq. F. A. S. Vol. I. 4to. 2l. 12s. 6d. Hooper. [Concluded.]*

IN our last Review we accompanied this learned author through his sensible Preface, into which he has collected a great variety of curious particulars relative to British antiquities. We shall now proceed to give a short abstract of the several ancient buildings he describes; but as in subjects of this kind, verbal narration is much less entertaining than topographical description, those readers who would more fully gratify their curiosity, must have recourse to the original, where they will find every article illustrated by a perspective engraving, agreeably picturesque, and exhibiting lively representations.

The first in order is Netley-Abbey. This abbey is situated about two miles from Southampton. Some writers alledge it to have been founded by Peter de Rupibus in the thirteenth century, but others ascribe its origin to king Henry III. Part of the chapel is still standing. It had been built in the form of a cross; and appears to have been once an elegant edifice, though now greatly defaced; there are also some remains of the refectory and kitchen. The whole is represented to be so overgrown with ivy, and interspersed with trees, as to form a scene inspiring the most pleasing melancholy.

St. Botolph's Priory, Colchester. Founded in the beginning of the twelfth century, by Ernulph, a monk, for canons regular of the order of St. Augustine. By a bull of pope Paschall II. it was invested with pre-eminence over all the other houses of that order in England, and distinguished by peculiar privileges and immunities. From the representation here given of the remaining front, it appears to have been a very elegant building, for the architecture of those times.

Odiham Castle. Situated about a mile north of the town of that name, in Hampshire. By whom it was built is not known; but in the reign of king John it seems to have belonged to the bishop of Winchester. This castle is famous

for a gallant defence made in the year 1216, by the garrison, which consisted only of three officers and ten soldiers, against a French army commanded by Lewis, the dauphin. It was also for eleven years, the place of confinement of David Bruce, king of Scotland, who was taken prisoner in the battle of Nevil's Cross, near Durham, in the year 1346.

St. Augustine's monastery at Canterbury. Founded in the year 605, by the saint of that name, upon obtaining permission to erect it, with a grant of lands from king Ethelbert, whom he had converted to the Christian faith. It was also allotted to be the future burial place of the kings of Kent, and archbishops of Canterbury.

St. Matthew's, or the Westgate, Ipswich. One of the four gates which formerly stood in that town. It was erected on the site of an older building, and made a goal in the reign of Henry VI. at the voluntary charge of John de Caldwell, bailiff and portman. Adjoining to this gate, are to be seen some vestiges of the rampart built in the fifth year of king John, to supply the ancient wall, demolished by the Danes in the year 1000; being the second time of their ravaging this town in the space of ten years.

The Westgate of Canterbury. Built by archbishop Simon Sudbury, in the time of Richard II. on the site of a former gate, of which mention is made by Edmerus, the monk of Canterbury, soon after the Conquest. The wall of this city is reputed to be of great antiquity, from the arches of Roman brick, at Ridigate, and the Castle yard. Mr. Grose observes, that the period cannot be ascertained when the wall of Canterbury was erected; but that the city was walled before the Norman conquest, is evident from the charter of king Ethelbert, which describes the lands granted for building the monastery of St. Augustine, as lying under the east wall of the city. The fact is likewise supported by the testimony of Hoveden the historian. This wall was defended by twenty-one towers, and surrounded by a ditch, originally one hundred and fifty feet broad.

Cambridge Castle. Erected by William the Conqueror, in the first year of his reign. It appears by Doomsday-book, that eighteen houses were destroyed for the site of this castle. The building, tho' now in ruins, is said to have been equally strong and magnificent.

St. Winifrid's Well, Flintshire. Situated at the bottom of three high hills, at the east end of the town of Holywell. It is covered by a small Gothic building, said to be erected in the reign of Henry VII. but by the frieze of the outside cornice, which is ornamented with monkeys and other grotesque figures,

supposed by our author to be of more ancient date. A fabulous story is related of the origin of this well, with which it is unnecessary to present our readers. At the bottom of the well are some stones spotted with red, which is shewn as the blood of St. Winifrid. A gentleman who had been educated in the town, however, remembers a person being employed to paint the stones, against the day of the commemoration of the saint, which is still observed by the Roman Catholics on the 3d of November. Under an arch, through which the water of this well passes, we are told, that it is usual with the Catholics to swim, from the idea of its being an act of penitence.

Catherine Hill, near Guildford, Surry. Called in ancient records, Drake-Hill, but denominated by its present appellation from the chapel erected on its summit, which was dedicated to St. Catharine. When it was founded is uncertain, but mention is made of it in the pipe rolls, of the fourteenth of Henry III. and in the subsequent reign.

Aberconway Castle, in Carnarvonshire. Situated on a steep rock, near the mouth of the river Conway, erected by Edward I. in the year 1284. It is of an irregular figure, moated on the land side, and defended by ten large round towers; having four high turrets, for the purpose of commanding an extensive prospect over the adjacent country. To this castle king Richard II. fled on his arrival from Ireland, in the year 1399; and here he also agreed with the archbishop of Canterbury, and the earl of Northumberland, to surrender his crown to the duke of Lancaster, afterwards king Henry IV.

Lutgershall Castle. Situated at the south east extremity of Wiltshire, adjoining to Hampshire, on an eminence near the town from which it is named. At what time, or by whom built, is not known.

Newark Priory, Surry. Situated on the river Wey, in the manor and parish of Sende. It appears by a charter to have been founded in the time of Richard I. and was a priory of black, or regular canons, of the order of St. Augustine.

Bildewas Abbey, Shropshire, stands about a mile south-east of the mountain called the Wreken, and close to the river Severn. It was founded in the year 1135, by Roger, bishop of Chester, for monks of the order of Savigny. From the walls of the church, of which a great part still remains, it appears to have been a magnificent structure.

Leibourn Castle, Kent. Situated near the river Medway, about a mile north of West-Malling. It was built in the time of Richard I.

Mar-

Martha's Hill, near Guildford, Surry. On the top of it stands a chapel, of the foundation of which we have no account. Mr. Grose, however, is of opinion, that it was built by some lord of the manor of Chilworth.

Bedford Bridge, stands upon the river Ouse. Concerning the founder, and the time of its erection, we are supplied with no information from history; but according to tradition, it was built with part of the materials of the castle demolished by Henry III. in the year 1224. This bridge is one hundred and sixteen yards in length, four and a half broad, has seven arches, and a parapet three feet and a half high.

Ely House, London. Situated in Holborn, and has for several centuries been the town residence of the bishops of that see. But by a late act of parliament the site of it is appropriated for the erection of some public offices, and a new house for the residence of the bishops is to be built in Doverstreet.

Corfe Castle, Dorsetshire. Situated on an eminence near the town and river of Corfe, in the isle, (or more properly the peninsula) of Purbeck. Of the founder of this castle, or the time it was built, we find no mention in history; but by an inquisition taken in the fifty-fourth year of Henry III. concerning the claim of the abbess of Shaftesbury to the right of wreck in her manor of Kingston in this island, it appears that the castle was not built till some time after the year 941. Camden is of opinion that it was erected by king Edgar. Here that prince resided; and bequeathing the castle at his death to Elfrida, his second wife, and her son, it also became the place of her residence, and is the scene where king Edward was murdered by her contrivance.

Portchester Castle, Hampshire. Situated five miles northwest of Portsmouth. The æra of its erection, and name of its founder, are entirely unknown; but it is universally admitted to be of great antiquity. The town in which it stands is said to have been built by Gurgunstus, son of Beline, who lived 375 years before Christ. By tradition, it is also reputed the place where Vespasian landed. It has eighteen towers, of various forms and dimensions. On the inside, over the gate, are two projecting figures, somewhat resembling Egyptian sphinxes.

Whinchelsea, or Camber-Castle, Suffex, stands in the marches, on a peninsula, about two miles north east of the town, and half a mile west of the sea. It was built by king Henry VIII. either in the year 1539, or 1540, and is said to have cost 23,000 l.

God-

Godstow nunnery, Oxfordshire. Founded towards the end of the reign of king Henry I. at the instance of Editha, Ediva, or Ida, a religious matron of Winchester. This nunnery is famous for having been the residence, and afterwards the burial-place of Rosamond Clifford, mistress to king Henry II.

Framlingham Castle, Suffolk, stands in the hundred of Loes, north of the town. It is said to have been erected in the time of the Saxons, but with respect to the name of the founder, history is silent. It was one of the seats of St. Edmund the king and martyr.

The collegiate church of Holy-Head. Situated in a peninsula, at the western extremity of the isle of Anglesey. It is said to have been founded by Hoofa ap Cyndelw, lord of Lys Lliven in that island, and one of the fifteen tribes, who lived in the time of Griffith ap Conan, prince of North Wales, and Owen his son; that is, about the beginning of the twelfth century. It certainly existed before the year 1291, being rated in the Lincoln taxation.

Ket's Coity House, Kent; an ancient sepulchral monument, situated on the side of a hill, a mile and a half east of Aylesford, and supposed to be erected over the grave of Catigern, brother to Guortimer, or Vortimer, prince of the Britons; who was slain in a battle fought with the Saxons, in the year 455. Mr. Grose thus ingeniously endeavours to account for the appellation of this monument. Ket, or Cat, says he, is possibly the familiar abbreviation of Catigern; and in Cornwall, where there are many of these monuments, those stones whose length and breadth greatly exceed their thickness, are called coits: Kit's Coity House may then express Catigern's House, built with coits; and might have been a taunting reflexion on the sepulchre of that champion for the British liberty, used by the Saxons when in possession of the county of Kent. This monument is composed of four stones of an extraordinary size.

Dunnington Castle, Berkshire, stands on an eminence about a mile from Newbury. To this castle, about the year 1397, in the seventieth year of his age, the celebrated poet Chaucer retired, and spent the last two or three years of his life.

The monastery of the Grey Friars, at Winchelsea, Sussex. Little more is to be met with in books, respecting this monastery, than that it was founded by William de Buckingham.

Guildford Castle, Surry. Of this castle likewise very little is mentioned in history. It appears, however, to have been erected before the Norman conquest.

Battle Abbey, Sussex. A mitred abbey, founded by William the Conqueror, in consequence of a vow made before the battle

battle gained over Harold, in the year 1066. In the church there formerly hung an old table, on which were inscribed some verses in the Saxon character, the remains of which are as follows.

' This place of war is Battel called, because in battle here
Quite conquered and orethrown the English nation were.
This slaughter happened to them upon St. Ceelicts day
The year whereof ——— this number doth array.'

Bradsole, or St. Radigund's Abbey, Kent, stands upon a hill two miles north-west of Dover, but by whom it was founded, is uncertain.

Ely House, London. Another view, and a farther account of that edifice.

Allington Castle, Kent, stands on the western bank of the river Medway, about a mile north of Maidstone. This is said to have been a castle of note in the time of the Saxons. It was razed by the Danes, but rebuilt after the conquest, by earl Warren.

Roch Abbey, Yorkshire. Situated to the south and east of the town of Rotherham, and said to have been founded in the year 1147.

Richmond Castle, Yorkshire. Delightfully situated on a hill, on the north side of the river Swale. The castle and town are said to have been built by Alane, earl of Bretagne, surnamed Rufus, or Fregaunt, nephew to William the Conqueror.

Corfe Castle, Dorsetshire. Another picturesque view of that magnificent structure.

Holy Ghost Chapel, Hampshire, stands on a hill, on the north-side of Basingstoke, and was built in the beginning of the reign of Henry VIII.

Leibourn Castle, Kent. A prospect of the front of that castle. Over the gate, we are told, was a machicolation or contrivance, from whence, in case of a sudden attack, great stones, boiling water, or melted lead, might be thrown down upon the assailants.

Halling House, Kent. Situated on the western bank of the river Medway, about three miles south of Rochester. When or by whom founded is uncertain.

Canterbury Castle, Kent. The precise time when this castle was erected is not known; but it is generally agreed that it was founded about the æra of the conquest.

St. James's Hospital, Lewes, Suffex. Another building, of which nothing is known relative to the date or founder.

Rougemont Castle, Exeter, Devonshire, stands on the highest part of the hill on which the city of Exeter is situated.

In

In Grafton's Chronicle, it is said to be the work of Julius Cæsar; afterwards the seat of several Saxon kings, and since of the dukes of Cornwall.

Carisbrook Castle, in the Isle of Wight. Situated on an eminence about a mile south of Newport. On this spot, a castle or fort is said to have been built by the Britons, and repaired by the Romans, when the island was subdued by Vespasian. We are told that it was afterwards rebuilt by Wightgar, the Saxon, about the year 519. In this castle is a well said to be two hundred and ten feet deep. A pin thrown into it is near four seconds of time falling, and when it strikes the water sends up a surprising loud sound.

Thornbury Castle, Gloucester, stands in the hundred and manor of Thornbury, and was built by the duke of Buckingham in the year 1511.

Ouse Bridge, York; it was erected in the thirteenth century, and consists of five Gothic arches.

West Cowes Castle, in the Isle of Wight. This castle guards the entrance into the Newport river, and was built by Henry VIII. about the year 1539, to secure the coast against foreign invasions, with which England was at that time threatened.

Bliburgh, or Blythburrow Priory, Suffolk. Situated near the eastern extremity of the county, and founded about the time of king Henry I. It was a college of black canons, called Præmonstratenses, and dedicated to the blessed Virgin.

Hadley Castle, Essex, stands in the south-east part of the county, and was built by Hubert de Burgh, earl of Kent, in the reign of Henry III.

The Mote, or Mote's Bulwark, Dover, Kent; this fort was built by Henry VIII. about the year 1539.

Sandford, or Weymouth Castle, Dorsetshire; this castle was likewise built by Henry VIII. for the purpose of guarding against an invasion.

Glastonbury Abbey, Somersetshire, was a mitred abbey, and one of the most celebrated in the legends of the monkish historians. It is pretended that Joseph of Arimathea here preached the Christian faith, and obtained from Arviragus, a British prince, the spot on which the abbey was afterwards founded, where a place of worship was erected with hurdles, which was the first Christian church in this island. The legend adds, that it was consecrated by Christ in person, and by him dedicated to the honour of his mother. This place was also famous for the residence of the holy fathers Benignus, Kolumkill, and Gildas the historian,

Titch-

Titchfield House, Hampshire. Situated near the western banks of the river Titchfield, on the spot where formerly stood an abbey of the Præmonstratensian canons, built in the year 1231, by Peter de Rupibus, or de la Roche, bishop of Winchester. At this house, which was then a seat of the earl of Southampton, king Charles I. was concealed in his flight from Hampton Court, in 1647.

The Water-Gate, Southampton; this building was erected in the fourteenth century, and is furnished with machicolations, several of which are also to be seen on the adjoining wall and tower.

Ford Abbey, Devonshire, stands about five miles north-east of Axminster, near the river Ex, in the parish of Thorncomb, and appears to have been erected in the twelfth century by some monks, who, forsaking Brightley, where they had formerly lived, on account of the sterility of the land, obtained from Adelesia, a pious lady and sister of Richard de Brioni, their late patron, the manor of Thorncomb in exchange.

Cleave Abbey, Somersetshire. Situated in the western part of the county, next Bristol channel, in the deanery of Dunster and hundred of Williton. It is said to have been founded in the ninth year of the reign of Richard I.

Colchester Castle, Essex, appears to have been erected by Eudo Dapifer, steward to William the Conqueror, and founder of St. John's Abbey; and supposed to be raised either upon the ruins, or with the materials of some very ancient building, from the great quantity of Roman brick to be seen in its composition. Its figure is a rectangular parallelogram; its east and west sides measuring one hundred and forty feet, and its north and south one hundred and two feet each, on the outside. On the north-east and north-west angles are two square towers.

Warwick Castle, Warwickshire, stands on the north bank of the river Avon. The founder and æra of its erection are both involved in obscurity. Some ascribe its origin to the Romans; others to Kimbeline the British king; and Dugdale to Ethelstede, or Ethelsteda, daughter of king Alfred.

Orford Castle, Suffolk. By whom, or at what time this castle was founded, is also matter of uncertainty; but from its architecture, and the stone with which it is cased in some places, it is supposed to have been built about the time of the Conquest.

Joreval, Jervaux, or Gervis Abbey, Yorkshire; built by Peter de Quinciano, a monk of Savigny, and some others, in the reign of king Stephen. Of the present state of the ruins
of

of this abbey, Mr. Grose inserts an account, with which he has been favoured by Thomas Maude, esq. author of the poem entitled, *Wensley Dale*.

Boxgrave Priory, Suffex, situated in the western part of the county, four miles east of Chichester. It was a Benedictine monastery, and founded in the reign of Henry I. by Robert de Haya.

Okehampton Castle, Devonshire; erected by Baldwin de Brioni, who, as appears from *Doomsday-book*, was in possession of it when the survey was taken. At present, it is in ruins; only a part of the keep, and some fragments of high walls remaining. From these, however, we may infer, that originally it was strong and extensive.

Cardinal Wolsey's College, Ipswich, Suffolk. Cardinal Wolsey, says our author, willing to bestow some mark of regard on the place of his nativity, as well as desirous of erecting there a monument of his greatness, resolved to build and endow a college and grammar school, as a nursery for his great college at Oxford. In the twentieth of Henry VIII. therefore, he founded this college, consisting of a dean, twelve secular canons, eight clerks, and eight choiristers, together with a grammar-school; and for its farther endowment, procured part of the possessions of the late monasteries of Snape, Dodnash, Wikes, Harkesley, Tiptree, Romborough, Felixtow, Bromehill, Bliburgh, and Montjoy. The first stone is said to have been laid with great solemnity by the bishop of Lincoln, and a grand procession made on the occasion, through the town to the church of our Lady. The edifice was scarcely completed before the cardinal's disgrace, when it was granted by the king to Thomas Alverde. Of this college no part now remains but the gate.

Fountain's Abbey, Yorkshire. Erected in the beginning of the twelfth century, and appears to have been a noble structure.

Bolton Castle, Yorkshire. Built by Richard lord Scroope, high chancellor in the time of Richard II. It is said to have been eighteen years completing; and that the charge, each year, was a thousand marks. Of this castle our author has inserted some particulars, with which he has also been favoured by the ingenious Mr. Maude abovementioned. From this account we shall present our readers with a short extract, containing pertinent observations on the architecture of those times.

On a perusal of Bolton castle, some similarities occur, which seem generally applicable to all the castles of any respectable rank and antiquity. The circumstances here alluded to,

to, are the immense size of their ovens; the seeming unnecessary strength of their walls, for bow and arrow times; and the gloomy construction of their rooms. In respect to the first article, the presumption of furnishing the besieged with bread, in the contingency of a war, and the idea of antient hospitality, in times of peace may be causes sufficient for explaining the taste of our ancestors in this way; but in regard to the other, it would appear, as if the distinguished founders of these mansions were utter enemies to the all-cheering comforts of light and air: for notwithstanding small windows and apertures in the walls, agreeable to the mode of those days, might tend to give stability and safety to the inhabitants, in those military and feudal ages, certain it is, that much of this precaution might have been spared, more especially aloft, without prejudice to either. Let us add to this account, the first of all considerations, the circumstance of health, which must have been frequently sacrificed to the seasoning of the walls; than which not less than half a century would apparently suffice. Under these predicaments, stand the apartments shewn for that in which Mary queen of the Scots was confined; and the bed room of the lord Scroopes: both which, according to the refinement of the present period, would not be thought sufficiently good even for the domestic animals of a man of fortune.

Reading Abbey, Berkshire. A mitred parliamentary abbey, and represented to have been one of the most considerable in England, both for the magnificence of its buildings, and the richness of its endowments. It was founded by Henry I. in the year 1121, upon the site of a nunnery said to have been erected by Elfrida, mother-in-law of Edward the Martyr, in expiation of the murder of that king at Corfe-castle. In this abbey is said to be buried the bodies of Henry I. Adeliza, his second queen, and his daughter Maud, the empress, mother to Henry II. Others, with more probability have fixed the sepulchre of Maud at Bec, in Normandy. Over her tomb at this place, however, we are told that these laconic lines were inscribed.

‘Ortu magna, viro major, & maxima partu,
Hic jacet Henrici filia, sponsa, parens.’

Kenilworth Castle, Warwickshire. Built by Geffry de Clinton, chamberlain and treasurer to Henry I. At this place, in the time of Edward I. is said to have been held a gallant assembly of an hundred knights, and as many ladies, headed by Roger Mortimer, earl of March, to which many repaired from foreign countries. The knights, we are told, exercised themselves in tilting and other feats of chivalry, and the ladies in

In dancing. It is mentioned as an extravagant circumstance, that these ladies were dressed in silken mantles. Their diversions began on the eve of St. Matthew, and lasted till the morrow after Michaelmas-day. They styled themselves, the Society of the Round Table, from one of that form at which they had been seated, in order thereby to avoid contention for precedence.

The gate of Arwerton Hall, Suffolk. Situated in the hundred of Samford, on a point of land formed by the junction of the Ipswich and Maningtree rivers. It is supposed to have been built either in the time of Elizabeth, or James I. and has not obtained a place as an antiquity, but on account of the whimsical taste in which it is constructed; being neither upon the model of Grecian or Gothic architecture, but an unnatural and discordant mixture of both.

In the abstract here given of these antiquities, we have, for the most part, mentioned only what relates to the origin or situation of the places described. For historical or legendary anecdotes we refer our readers to the work itself, where they will generally find a detail of the succession through which the property of the several ancient buildings has been conveyed, from their foundation to the present time. The great attention which the author appears to have bestowed on the work, and the accuracy of the numerous plates whereby it is illustrated, leave no room to doubt of its meeting with the encouragement of the public. When Mr. Grose has completed his design, we shall have the satisfaction of beholding the most entertaining and valuable collection of the antiquities of this country, that has hitherto been made.

IV. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LXIII. Part I. 4to. 7s. 6d. sewed. L. Davis.*

THE first article in this volume is an account of the discovery of the manner of making isinglass in Russia; with a particular description of its manufacture in England, from the produce of British fisheries, by Humphrey Jackson, esq. F. R. S. It appears from this account, that those authors who have delivered processes for making isinglass, have greatly mistaken both the constituent matter and preparation of that commodity. Isinglass is made from certain species of fish found in the Danube and rivers of Muscovy. An opinion has been entertained, however, that it might be procured from every species of fish that contained gelatinous principles. With re-

spect to the preparation, the method prescribed was, to boil the finewy parts of the fish till they were entirely dissolved; after which the liquor was to be strained, and set to cool. When cold, the fat was ordered to be taken off, and the liquor to be boiled to a proper consistence. Mr. Jackson informs us, that when he first attempted to discover the constituent parts and manufacture of isinglass, proceeding upon the principles of some chemical writers of eminence, he found himself constantly disappointed; and glue, nor isinglass, was uniformly the result of every process. Even a journey which he took to Russia for the purpose of discovering this problem, was unattended with success. By an ardent perseverance in the research, however, he at last obtained the object of his desire; and likewise found that isinglass might be procured from the British fisheries in the lakes of North America, which lie nearly in the same latitude with the Caspian Sea.

Mr. Jackson has evinced by experiment, that no artificial heat is necessary to the production of isinglass, and is even subversive of the process, by reducing to a jelly the membranous parts of the fish, which ought not to be dissolved. Isinglass, he tells us, is nothing more than certain membranous parts of fishes, divested of their native mucosity, afterwards rolled and twisted, and dried in the open air. The sounds, or air-bladders of fresh-water fish, are in general preferred for the manufacture of isinglass, as being the most transparent and flexible substances.

The public are certainly much indebted to Mr. Jackson for the extraordinary pains he has taken to discover the process of manufacturing this commodity; and it is to be hoped that, as the fish from which isinglass is made, may be procured in our American lakes, we will no longer continue to import that article of commerce from Russia.

Number II. is an account of the Cavern of Dunmore Park, near Kilkenny, in Ireland.

This cave descends perpendicularly thirty yards, from the top of a small hill, through an opening forty yards in diameter. Below, are subterraneous recesses, where the rocks are coated with spar in the most whimsical shapes, formed by the rain which oozes from the roof, after having been filtered through an okery calcareous earth.

Number III. A Short Account of some Specimens of native Lead found in a Mine of Monmouthshire.

IV. Farther Remarks upon a Denarius of the Veturian family, with an Etruscan Inscription on the Reverse, formerly considered. By the Rev. Mr. Swinton, of the University of Oxford.

The

The ingenious author here offers some new conjectures respecting an inedited Samnite Denarius which he had formerly considered. In the coin which was then the object of his remarks, the two last letters were ill preserved, or rather in part defaced; for which reason he was not entirely satisfied with the sense he had attributed to the inscription. Since that time he has met with the same coin, finely preserved, in the cabinet of Dr. Milles, dean of Exeter; having upon it three letters, perfectly formed, in the room of the two characters which he was of opinion had constituted the obliterated part of the legend. Upon the authority of this medal, therefore, he suggests a different interpretation of the inscription from what he had originally submitted to the public; and supposes that the true meaning of the Samnite Legend is equivalent to NI. LVEIVS, or LVVIVS, MERRISS, MERRIX, or MEDDIX. Mr. Swinton produces the testimony of Ennius, and Festus, to prove that MERRISS, or MERRIX, was used at Herculaneum, and the neighbouring part of Campania, for MEDDIX, a word denoting the chief magistrate of the Oscans and Samnites; and he is now of opinion that NI. LVFIVS, or LVVIVS, was not one of the Italian generals in the Social war, as he had formerly supposed, but one of the chief magistrates either of the Oscans or the Samnites, coeval with that war.

V. A Catalogue of the fifty Plants from Chelsea-Garden, presented to the Royal Society by the Company of Apothecaries, for the year 1771.

VI. Extract of a Letter on some Electrical Experiments.

VII. Account of an Experiment made with a Thermometer, whose Bulb was painted black, and exposed to the direct Rays of the Sun. By Dr. Watson, Regius Professor of Divinity at Cambridge.

The bulb of a good thermometer was exposed to the direct rays of the sun, when the sky was perfectly clear: the mercury rose to 108° of Fahrenheit's scale, and continued stationary. A fancy struck Dr. Watson to give the bulb a black covering; which he effected by a camel's hair pencil and Indian ink. The mercury sunk a few degrees during the application of the coating, and the evaporation of the water; but presently after rose to 118° , or mounted 10° higher than before, in consequence of the black coating which had been applied to the part of the bulb that was exposed to the sun. From hence the doctor observes, that if the bulbs of several corresponding thermometers were painted of different colours, and exposed at the same time to the sun, for a given period, some conjectures respecting the disposition of the several pri-

many colours for receiving and retaining heat, might be formed, which would be in some degree interesting to philosophy.

VIII. A Report of the Committee appointed by the Royal Society, to consider of the method for securing the Powder Magazines at Purfleet.

As some doubts have been entertained, whether iron rods, used as conductors, should be blunt or pointed at the top; we shall lay before our readers a part of this report, which, though subscribed by only four members of the society, we presume contains the opinion of the majority.

‘ The blowing up of a magazine of gun-powder by lightning, within a few years past, at Brescia in Italy, which demolished a considerable part of the town, with the loss of many lives, does, in our opinion, strongly urge the propriety of guarding such magazines from that kind of danger; and since it is now well known, from many observations, that metals have the property of conducting lightning, and a method has been discovered of using that property for the security of buildings, by so disposing and fixing iron rods, as to receive, and convey away, such lightning as might otherwise have damaged them; which method has been practised near twenty years in many places, and attended with success, in all the instances that have come to our knowledge, we cannot, therefore, but think it adviseable to provide conductors of that kind for the magazines in question.

‘ In common cases, it has been judged sufficient, if the lower part of the conductor were sunk three or four feet into the ground, till it came to moist earth; but this being a case of the greatest importance, we are of opinion that greater precaution should be taken. Therefore, we would advise, that, at each end of each magazine, a well should be dug in or through the chalk, so deep as to have in it at least four feet of standing water. From the bottom of this water should arise a piece of leaden pipe, to or near the surface of the ground, where it should be strongly joined to the end of an upright iron bar, an inch and half diameter, fastened to the wall by leaden straps, and extending ten feet above the ridge of the building, tapering from the ridge upwards to a sharp point, the upper twelve inches of copper, the iron to be painted.

‘ We mention lead for the under-ground part of the conductor, as less liable to rust in water and moist places; in the form of a pipe, as giving greater stiffness for the substance; and iron for the part above ground, as stronger, and less likely to be cut away. The pieces, of which the bar may be composed, should be screwed strongly into each other, by a close joint, with a thin plate of lead between the shoulders, to make the joining or continuation of the metal more perfect. Each rod, in passing above the ridge, should be strongly and closely connected by iron or lead, or both, with the leaden coping of the roof, whereby a communication of metal will be made between the two bars of each building, for a more free and easy conducting of the lightning into the earth.

‘ We also advise, in consideration of the great length of the buildings, that two wells, of the same depth with the others, should be dug within twelve feet of the doors of the two outside magazines; that is to say, one of them on the north side of the north building, the other on the south side of the south building;
from

from the bottom of which wells, similar conductors should be carried up to the eaves, there joining well with a plate of lead, extending on the roof up to the leaden coping of the ridge, the said plate of lead being of equal substance with that of the coping.

‘ We are further of opinion, that it will be right to form a communication of lead from the top of the chimney of the proof-house to the lead on its ridge, and thence to the lead on the ridge of the corridor, and thence to the iron conductor of the adjacent end of the magazine; and also to fix a conductor from the bottom of the weather cock spindle of the clock-house, down on the outside of that building, into the moist earth.

‘ As to the board-house, we think it already well furnished with conductors, by the several leaden communications above-mentioned, from the point of the roof down into the water, and that, by its height and proximity, it may be some security to the building below it; we therefore propose no other conductor for that building, and only advise erecting a pointed iron rod on the summit, similar to those before described, and communicating with those conductors.’

To this number is subjoined Mr. Wilson’s Dissent to the part of the preceding Report; which for the satisfaction of our readers we shall likewise lay before them.

‘ I dissent from the Report above, in that part only which recommends that each conductor should terminate in a *point*.

‘ My reason for dissenting is, that such conductors are, in my opinion, less safe than those which are not *pointed*.

‘ Every *point*, as such, I consider as *soliciting* the lightning, and, by that means, not only contributing to *increase* the quantity of every actual discharge, but also frequently occasioning a discharge where it might not otherwise have happened.

‘ If, therefore, we invite the lightning, while we are ignorant what the quantity, or the effects of it, may be, we may be *promoting* the very mischief we mean to prevent.

‘ Whereas if, instead of pointed, we make use of blunted conductors, those will as effectually answer the purpose of conveying away the lightning *safely*, without that tendency to *increase* or *invite* it

‘ My further reasons for disapproving of *points*, in all cases, where conductors are judged necessary, are contained in a letter addressed to the marquis of Rockingham, and published in the *Philosophical Transactions*, vol. LIV. p. 247.

‘ There are other reasons also, which I have to offer, for rejecting points on this *particular occasion*; and which, *were mentioned at the committee*. Those I shall lay before the Royal Society at another opportunity, for the benefit of the public.

Royal Society House,
August 21, 1772.

Benj. Wilson.’

IX. Observations upon Lightning, and the Method of securing Buildings from its Effects: in a Letter to Sir Charles Frederick, Surveyor-General of his Majesty’s Ordnance. As this paper is the production of the same Mr. Benjamin Wilson abovementioned, whose opinion appears not to be counte-

nanced by the known laws of electricity, we shall take no farther notice of the subject, and only extract the next article, as a definitive resolution upon it.

X. A Letter to Sir John Pringle, Bart. F. R. S, on pointed Conductors.

‘SIR,

Read Dec. 17, 1772.

‘Having heard and considered the objections to our Report, concerning the fixing pointed conductors to the magazines at Purfleet, contained in a letter from Mr. Wilson to Sir Charles Frederick, and read to the Royal Society, we do hereby acquaint you, that we find no reason to change our opinion, or vary from that Report.

We have the honour to be, Sir,

Your most obedient,

humble servants,

December 17, 1772.

H. Cavendish, W. Watson,
B. Franklin, J. Robertson.

XI. Astronomical Observations made at Chislehurst in Kent.

XII. A Letter from Dr. Ducarel upon the early Cultivation of Botany in England; and some particulars of John Tradescant, a great Promoter of that Science, as well as Natural History, and Gardener to King Charles I.

XIII. De intenso Frigore Mensibus Januario 1767, ac 1768, & Novembri 1770, observato Francqueræ, Auctore J. H. Van Swinden, Philos. Profess. in Academia Francker. Societ. Harlemo-Hollandicæ Socio.

XIV. An Enquiry into the Quantity and Direction of the proper Motion of Arcturus; with some Remarks on the Diminution of the Obliquity of the Ecliptic.

XV. New Observations upon Vegetation, by Mr. Mustel, of the Academy of Sciences at Rouen; translated from the French.

We are here presented with an experiment, instituted for the purpose of determining whether there exists in the oecconomy of vegetables such a principle as the circulation of the sap. The author’s account of it is as follows.

‘—— On the 12th of January, I placed several shrubs in pots against the windows of my hot-house, some within the house, and others without it. Through holes made for this purpose in the panes of glass, I passed a branch of each of the shrubs, so that those on the inside had a branch without, and those on the outside one within; after this, I took care that the holes should be exactly closed and luted. This inverse experiment, I thought, if followed closely, could not fail affording sufficient points of comparison, to trace out the differences, by the observation of the effects.

‘The 20th of January, a week after this disposition, all the branches that were in the hot-house began to disclose their buds. In the beginning of February, there appeared leaves, and towards the end of it, shoots of a considerable length, which presented the
young

young flowers. A dwarf apple tree and several rose-trees, being submitted to the same experiment, shewed the same appearance then as they commonly put on in May; in short, all the branches which were within the hot-house, and consequently kept in the warm air, were green at the end of February, and had their shoots in great forwardness. Very different were those parts of the same tree, which were without and exposed to the cold. None of these gave the least sign of vegetation; and the frost, which was intense at that time, broke a rose pot placed on the outside, and killed some of the branches of that very tree, which, on the inside, was every day putting forth more and more shoots, leaves, and buds, so that it was in full vegetation on one side, whilst frozen on the other.

‘ The continuance of the frost occasioned no change in any of the internal branches. They all continued in a very brisk and verdant state, as if they did not belong to the tree, which, on the outside, appeared in the state of the greatest suffering. On the 15th of March, notwithstanding the severity of the season, all was in full bloom. The apple-tree had its root, its stem and part of its branches, in the hot-house. These branches were covered with leaves and flowers; but the branches of the same tree, which were carried to the outside, and exposed to the cold air, did not in the least partake of the activity of the rest, but were absolutely in the same state, which all trees are in during winter. A rose-tree in the same position, shewed long shoots with leaves and buds; it had even shot a vigorous branch upon its stalk, whilst a branch which passed through, to the outside, had not begun to produce any thing, but was in the same state with other rose-trees left in the ground. This branch is four lines in diameter, and eighteen inches high.

‘ The rose tree on the outside was in the same state; but one of its branches drawn through to the inside of the hot-house, was covered with leaves and rose-buds. It was not without astonishment that I saw this branch shoot as briskly as the rose-tree which was in the hot-house, whose roots and stalk, exposed as they were to the warm air, ought, it should seem, to have made it get forwarder than a branch belonging to a tree, whose roots, trunk, and all its other branches were at the very time frost-nipt. Notwithstanding this, the branch did not seem affected by the state of its trunk; but the action of the heat upon it produced the same effect as if the whole tree had been in the hot-house.’

We shall next lay before our readers some of the consequences which the author deduces from his observations against the doctrine abovementioned.

‘ I. First that the circulation of the sap does not take place in plants, as the circulation of the blood in animals. This may be deduced from the following observations.

‘ The tree in the hot-house went through all its changes during the winter, and the branch exposed to the open air underwent none; consequently the sap, which was in action in the root, stock, and head of the tree, did not circulate through the branch without; which had no share in the vegetation of the roots and trunk. It might, indeed, be argued that the cold air, to which this branch was exposed, stopped the circulation, and therefore that the first experiment would not be decisive; but the inverse of it seems fully so.

' The tree placed on the outside of the hot-house continued, during the whole winter, in the state of numbness, natural to all trees, which are exposed at that season; but one of its branches, which was in the hot house, put forth successively its buds, leaves, blossoms, and fruits. Whilst therefore the root of the tree, to which this branch belonged, was in the ground so frozen, that the pot itself, in which it stood, was broken by it, whilst the stock and top of the tree were so covered over with ice, that many of the branches were killed; this branch alone did not in the least partake of the common state of numbness and suffering, and was on the contrary in full vegetation. The sap in it must have been extremely rarefied, and in very quick motion, whilst that of the tree was greatly condensed, and in total inaction. How is it possible to conceive a circulation of the sap from such a frozen root and stock, to a branch full of vigour, and loaded with leaves and flowers? Surely this experiment must appear conclusive against the system of circulation: since in this case it could at best only be admitted to have taken place in the vegetating branch; and that would very improperly be termed circulation, which should be confined to one limb.

' II. This experiment proves, that each part of a tree is furnished with a sufficient quantity of sap to effect the first production of buds, flowers, and fruits. There is little probability that the branch drawn into the hot-house should have derived its sap from the roots of the tree: as they, at that time, lay in a very small quantity of earth, rendered extremely hard and dry by the frost, they could have but little liquor to spare; and even this, considering the congealed state of the lymphatic vessels of the stock, could have found no passage to the branch. This branch must of course have been enabled to continue its vegetation by the quantity of sap with which it was provided, the consumption of which much have been supplied at the first breaking of the frost. This truth, now demonstrable by experience, had been pointed out before by a multiplicity of other facts. Every body may have observed that a tree, which has been blown down in autumn, though separated from its trunk, begins the same vegetation, that it would have done if it had remained standing. Its buds open, it bears leaves, and even shoots, which sometimes are very long, and must be the effects of the sap it contained. It is true, indeed, that this appearance does not continue long, because the provision of sap once exhausted, without being renewed, every thing must of necessity perish.'

In relating his experiment, Mr. Mustel informs us of an observation for which he was accidentally indebted to a snail's having gnawed some flower-buds from off an apple-tree. Three of the flower buds had thus been destroyed in such a manner, that all the petals and stamina had disappeared, being eaten up close to the calyx; which not having been entered by the snail, the basis of the pistillum and the embryo were preserved. Mr. Mustel took for granted, that these flowers would bear nothing; but he was soon agreeably undeceived; for almost all of them bore fruit. The apples were perfectly formed, and six or seven pretty large ones appeared on each bunch.

It

It was remarkable, that some bunches having been spared by the snail, probably, on account of their more inaccessible situation, out of ten or twelve flowers on each bunch, not above one or two showed any signs of fructification. Mr. Mustel hence conceived an idea, that when the flowers of trees are full blown, the prevention of the natural fall of the petals and stamina affords greater assurance of the future production of fruit; and he was convinced of the truth of this fact, by repeating several times an experiment, in imitation of the snail. He cut with his scissars the petals of apple, pear, plumb, and cherry blossoms, close to the calyx. Almost every one of those which were thus cut succeeded, whilst several contiguous flowers miscarried.

‘ Thus, says Mr. Mustel, did a snail teach me how to render a tree fruitful; nor is it the first time that animals have been the instructors of mankind. I confess, however, that this process is not very practicable in a large orchard: but it might be adopted in an espalier; in which one would chuse to procure a great deal of fruit from trees of the best sort. It may indeed be questioned, whether the suppression of the stamens would not render the fruit barren; and in fact I found, that, though the flowers of the dwarf apple-tree, whose petals and stamens were eat up by the snail, gave me apples equally large and beautiful, and that when I came to open them, I found the capsules formed as usual at the center of them; yet they were intirely empty, without the least appearance of a pip. Absolute fructification consequently did not take place; since botanists, with reason, call nothing fruit but the seed, which contains the germen, which is to perpetuate the species. All the other parts, being only intended to co-operate in the formation and preservation of the seeds, perish of course, when once the seeds are come to maturity and perfection, and the work of nature fulfilled.

‘ Another remarkable thing in these apples is, that in the upper part there was found a much deeper cavity than usual. It was eight or nine lines deep. The orifice of this cavity was bordered by five tubercles, indented and somewhat elevated; but there was no vestige of the calyx, which, it is well known, remains always to the upper part of apples and pears, and is commonly called the eye.’

XVI. Actual Fire and Detonation produced by the Contact of Tin-foil, with the Salt composed of Copper and the nitrous Acid.

XVII. Extracts of some Letters from Sir William Johnson, Bart. on the Customs, Manners, and Language of the Northern Indians of America.

XVIII. An account of some curious Fishes, sent from Hudson's bay; by Mr. Rheinhold Forster, F.R.S.

XIX. Experiments upon the different Kinds of Marle found in Staffordshire.

XX. An Account of a fiery Meteor, by Mr. Brydone.

XXI. Some

XXI. Some account of a Fossil lately found near Christ-Church in Hampshire.

XXII. A Description of a rare American Plant of the Brownææ Kind; with some Remarks on this Genus.

XXIII. Extract of a Letter on the mortal Effect of Thunder.

XXIV. Extract of a Letter concerning the Increase of Population in Anglesey.

XXV. A Proposal of some new Methods of improving the Theory of Jupiter's Satellites.

XXVI. A short Account of an Explosion of air in a coal-pit, at Middleton, near Leeds in Yorkshire. Some miners, renewing their operations on the shaft of a coal-pit, which had formerly been sunk to the depth of sixty yards, in order to penetrate a stratum of very hard stone, drilled holes, and filled them with gunpowder. From the top, they afterwards threw down fire to blast the stone, which made a report little louder than that of a pistol; but the blaze communicating with the foul air, produced very alarming effects. The whole wood, which surrounded the coal-pit, was shaken, the works at the mouth of it were all blown to pieces, and the explosion is said to have been such as cannot be described. The vacuum in the air was so considerable, that oak trees, of a load or more each, at a great distance from the pit's mouth, that had before stood upright, all of a sudden inclined greatly towards the pit, and must have entirely fallen down, had not the equilibrium of the atmosphere been instantly restored.

These are all the subjects contained in the first part of the present volume of *Philosophical Transactions*, which, if we may be allowed the expression, have now entered into their grand climacteric. This voluminous work, in its more early period, was certainly distinguished for great improvements in natural knowledge and other sciences; but, as if subject to the influence of years, it seems for some time to have been visibly degenerating. To restore the credit of the *Transactions*, no expedient can be so proper as that of rendering the publications of them less frequent; an advice which we have more than once taken the liberty to inculcate in our Review, and which we may affirm to be the sense of every discerning reader, whose judgment is not prejudiced in favour of the Royal Society, from the high reputation it once enjoyed.

V. *The History of Rhedi, the Hermit of Mount Ararat. An Oriental Tale.* 12mo. 3s. Cadell.

IT will readily be inferred from the title of this performance, that it contains the history of a person who has severely experienced the disasters of life, and devoted the remainder of his days to contemplation and retirement. Amur Aslan Khan, governor of Ghilan, and a man of distinguished virtue, being obliged to abandon his country for the sake of avoiding the ruin with which he was threatened, from a false accusation preferred against him to the sophy of Persia by the governor of a province contiguous to that of Ghilan, departs with his little family, and his friend Mouli, for the city of Aleppo, where the latter resided, at whose house he was invited to spend the future years of his life. In pursuing their journey over mount Ararat, an unfortunate accident happens which involves Amur and his wife in the deepest affliction. Riza Couli, their only child, a boy of about ten years of age, having casually separated from the rest of the company in the wood, is observed by a wild boar, which rushing furiously upon him tears him to pieces on the spot. Alarmed by his shrieks, the unhappy father, in a transport of amazement and horror, flies to the place from whence the noise seemed to proceed. His interposition, however, was too late, and the only office which he now could perform to his child was the last sad duty of depositing his body in the earth. The grief of the parents on this mournful event, may be more easily imagined than described. The mother was with difficulty forced to quit the hallowed spot where the object of all her hopes lay interred. Resuming, at length, their melancholy journey, they reach a sequestered grotto, the habitation of a hermit, whose name was Rhedi, by whom they are invited to partake of such refreshment as his humble cot afforded. The affliction so visible in the countenances of his guests excited in Rhedi a desire of being acquainted with their history, which is accordingly related by Amur. The relation of their woes finished, the sympathizing hermit endeavours to console them, by an account of the severe dispensations of Providence which himself had experienced.

The misfortunes of Rhedi derive their origin from the resentment of a Persian nobleman, named Savi Mustapha, who was desirous that Rhedi should espouse his daughter Abbas-fah. His affection, however, being unalterably fixed on Selima, a most beautiful young lady whom he met with on his travels in Georgia, he politely declined that proposal. While he was yet in Georgia, he received a message from his father
Abu-

Abusaid, one of the chief beglerbeks of the province of *Carmania*, requesting him to hasten his return as much as possible after the celebration of his intended nuptials with *Selima*; as he (*Abusaid*) was desirous of pronouncing his benediction on them both before his death, which, from his declining state, he had reason to think was at no great distance. On receiving this intelligence, the lovers set out for *Kerman*, the residence of *Abusaid*, accompanied by *Mortiza Cauli*, the brother of *Selima*; having resolved to defer their marriage till after their arrival at that place. The expedition which they used to accomplish their journey, however, unfortunately proved fruitless, the worthy *Abusaid* dying two days before they reached *Kerman*. By the machinations of *Savi Mustapha*, *Rhedi* was now stripped of his paternal fortune, under the false pretence of its having been acquired by fraud and oppression. A still severer blow, however, was meditated against him, and soon after carried into execution. In an assault, devised by *Mustapha*, and conducted by a band of armed guards, the beautiful *Selima* is violently carried off from her lover. After bravely fighting in her defence, *Mortiza Cauli* is slain by the assailants, and *Rhedi* taken prisoner. The unhappy pair seemed now to be separated beyond the possibility of ever consummating their wishes: *Rhedi* is cast into a dungeon, and *Selima* sent as a present to the sophy. In a short time, however, the captive found means to effectuate his escape, and proceeded on his journey towards *Isfahan*, whither he was informed that *Selima* had been conveyed, and where he hoped to obtain the assistance of some people of credit and fortune towards recovering his paternal estate, of which he had been so unjustly deprived. On his arrival at that capital, he found that his friends, though strongly inclined to serve him, could not, consistently with their own safety, espouse his cause, as the grand vizier, *Aman Ola*, who had been a principal agent in oppressing him, possessed unbounded influence at the court of the emperor. Unsuccessful however, as proved his endeavours in this suit, the misfortune was compensated by a felicity which he almost despaired of ever enjoying. Meeting with *Obeyd*, a servant in the haram of the sophy, and who was devoted to the interest of *Rhedi* from gratitude to his father *Abusaid*, he is informed that his beloved *Selima* still cherished in her heart an unalterable affection for him, over which all the blandishments of the emperor had hitherto been unable to prevail. Through the means of *Obeyd* an interview is procured between the lovers in the haram, which had nearly proved fatal to all concerned. The same faithful confidant afterwards contrives a
strata-

stratagem for the escape of Selima from the haram; which happily succeeding, the lovers, accompanied with Obeyd, proceed by his advice to mount Ararat, in the resolution of fixing their residence with Bondezir, a hermit, who had formerly been known to Obeyd. On their arrival at the hermitage, they are cordially received by its venerable inhabitant, who soon afterwards performs the ceremony of uniting Rhedi and Selima in the sacred bond of marriage.

In this sequestered abode, the faithful pair enjoyed for several years the utmost of human felicity. In a year from their marriage Selima brought forth a son, and in two years afterwards a daughter. These halcyon days, however, were followed by a succession of disasters, which plunged Rhedi in the greatest distress. Selima, by a fatal accident, as she was employed in washing her children's clothes near the brink of a rivulet, fell into the water, and was drowned: and a few years after, his son was killed by a band of ruffians, whom he was bravely repelling in an attempt to violate his sister's honour.

Having given a detail of the outlines of this performance, we shall, as a specimen, present our readers with a short extract from the conclusion.

‘ Such, Amur, is the history of my life; let thy soul drink instruction from the lesson it contains, as the tender flowers drinking the dews of heaven, which adorn them with the colours of beauty, bestow on them their glossy enamel, and diffuse those agreeable odours that regale our senses with their fragrance. Let this important truth be engraved on the tablets of thy heart, that affliction of one kind or another is the lot of man; but that those who submit to the irremediable evils of life with patience and resignation, or overcome them by the exertion of superior fortitude, are the only persons who reap real advantage from the afflictions to which they are subjected. Remember that man is a sojourner upon earth, a traveller towards paradise, his native home; and that the joys and sorrows of mortality, when put in competition with that state of endless happiness or misery which shall succeed the present, is as the drop of the bucket, compared with the river Ganges, which rolls its majestic course through the plains of Indostan, or the scanty rill that refreshes some verdant meadow, compared with the immense ocean that fixes the boundaries of kingdoms and incircles the habitable world.’

‘ As he spoke the angel of instruction impressed the truths he delivered on the minds of his guests. Rhedi returned to his cell in peace, and Amur, Almerine, and Mouli, with
minds

minds composed into resignation and tranquillity, took their way through the wilderness of Ararat.'

This tale is written in the figurative style of oriental composition. The narration, though sometimes unequal, is in general supported with an uniform luxuriance of ornament; the sentiments are virtuous, and the incidents are described in a lively and affecting manner. In these, however, there is not much novelty; and we may discover in the work some trivial marks of inadvertency.

VI. *A Treatise on the Kinkcough. With an Appendix, containing an Account of Hemlock, and its Preparations. By William Butter, M. D. 8vo. 3s. Cadell.*

THE subject of this treatise has been distinguished by various appellations, whereof the kinkcough is the title by which it is denominated in Scotland. It is a disease that medical writers have not investigated with a degree of precision suitable to its importance, and which we are therefore glad to see placed in a clearer light by a judicious practitioner.

In the first chapter of the treatise, Dr. Butter delivers the synonymous names, definition, description, and prognostics of the kinkcough, or whooping-cough; in the second, he enquires into the nature of the disease; and in the third endeavours to elucidate in what part of the body it is seated. The latter of these enquiries has afforded subject of much dispute among physicians; some ascribing the origin of the disorder to the lungs, some to the stomach, others to the top of the trachea, and others to the lungs and stomach in conjunction. Dr. Butter admits, with Astruc, that the larynx and pharynx are affected in this disease; with Willis, that the lungs are affected; and with Waldschmidt, the affection of the stomach: but he differs from these authors in not thinking any of the parts abovementioned the principal seat of the disorder. According to him the kinkcough derives its origin from the intestinal canal. This opinion he endeavours to maintain by various arguments. He deduces his reasons, first, from the nature of such habits as are subject to the kinkcough; secondly, from the nature and cure of the kinkcough: thirdly, from the nature of some diseases consequent upon the kinkcough; and fourthly, from the analogy which this disorder bears to other diseases which are supposed to have their seat in the intestines. We shall lay before our readers what the author advances on this subject.

In the first place, it seems that the intestines of children are more irritable, and, by consequence, more easily affected than

than any other part of their tender bodies. For this reason it is, that the diseases of children, even the most remote from the intestines, affect that canal. Thus we see dentition almost constantly produces a diarrhæa, colick pains, and flatulency. On the other hand, an irritating cause in the intestines most certainly can affect the whole or any part of the nervous system. Doctor Harris has proved that almost all the diseases of children depend on an affection of the first passages. And the hysteria and raphania, two diseases evidently of the first passages, though the former seems chiefly to be seated in the stomach, and the latter in the guts, afford melancholy proofs of the direful symptoms that can be excited in every corner of the body from that origin even in adults. If it be asked why an intestinal affection should produce the kinkcough? I refer the solution of this question to those who shall undertake to explain the manner of acting of the contagious particles of any disease whatever. We need only observe here, that if a cause such, as worms, lodging in the intestines, can produce a cough, and even general convulsions; we may suppose another cause existing in the same bowel capable, under certain circumstances, of producing the kinkcough. The one case seems equally as intelligible as the other; although perhaps we shall never be able to explain the manner in which either is brought about; any more than why hemlock produces a vertigo; indian pink, a particular motion of the eyes; mercury, a salivation; cantharides, a strangury, &c.

Secondly, as to the arguments deducible from the nature and cure of the kinkcough to prove that it is an intestinal affection, it is observable, that those children pass most easily through the disease that have an open belly; that vomits are most serviceable, when they render the body soluble at the same time; and lastly, that such patients bear the action of vomits, much better than purges: all which circumstances strongly point out that the intestines, and not the stomach, are the seat of the kinkcough.

Thirdly, as to the diseases consequent upon an obstinate kinkcough; these are chiefly the kings-evil and rickets. It is needless as well as improper to enter upon a long discussion of these maladies; as a few general remarks on each will sufficiently answer the present purpose.

It is universally allowed, that the kings-evil is chiefly seated in the conglobate glands; and probably those of the mesentery are first affected. This much is certain, that an enlarged belly and colick pains are among the first symptoms; and dissections prove, that the glands of the mesentery are al-

ways obstructed in the king's-evil. We likewise observe in the rickets, a preternatural largeness of the belly, and other symptoms that point out a primary affection in that region. Besides doctor Heister, after dissecting six or seven bodies that died of this disease, mentions among the most usual appearances, that the belly was too large, from the intestines being distended to twice their natural bulk with air; that worms and a deal of mucus were in that bowel; and that the glands were obstructed and hard, particularly those of the mesentery. We may safely conclude that the stomach was always in a natural state; as this accurate anatomist says nothing of it.

‘ It would therefore seem, that, when the kinkcough continues for a long time, the intestines lose their contractile power: on which account, as well as from the state of the fluids taken up by the absorbent vessels, obstructions are formed in the corresponding glands of the mesentery; and so either of the two mentioned diseases is produced, according as the constitution happens to be pre-disposed.

‘ Fourthly, but what in my opinion tends more than any thing to confirm that the kinkcough hath its seat in the intestines, is that the returns of the paroxysms have generally been observed both by physicians and others to be periodical; from which, as well as from other circumstances, some of the best writers on the subject have been led to draw a parallel between this disease and intermittent fevers. Now, though it be still a matter of dispute, where intermittent fevers have their proximate cause; the most probable opinion is, that it lodges in the guts. It deserves indeed to be seriously enquired into, whether all intermittent distempers do not depend on a primary affection of that canal. It is exceedingly remarkable, that even intermissions of the pulse prognosticate with great certainty a future disorder in the intestines. I have met with some singular intermittent diseases which undoubtedly had their seat in that bowel.

It must be acknowledged, that Dr. Butter's opinion concerning the seat of this disease receives great support from analogy; but to exclude the lungs and stomach entirely from any share in exciting the kinkcough, seems to be an assertion not sufficiently authorised by facts. Dr. Butter observes, that the notion of the lungs being the seat of the kinkcough is very improbable; first, because the generality of pectorals do more harm than good; secondly, because pulmonary coughs, if not dangerous, and especially in young subjects, terminate much sooner than the kinkcough; and thirdly, because he does not know that the rickets or scrophula, though often the causes, were ever the effects of a pulmonary cough.

With

With respect to pectorals, it is certain that those of the attenuating kind are frequently advantageous in this disease; an effect which would not naturally follow, were the lungs entirely free from a participation of the morbid cause. The benefit often observed from the application of blisters to the region of the thorax, may likewise be urged in defence of at least a partial pulmonary affection. With regard to the second and third arguments advanced by Dr. Butter against the opinion of the lungs being the seat of this disease, they may, perhaps, be answered upon the consideration of the greater violence of the kinkcough than any other pulmonary cough.

That the stomach is not the seat of the disease our author thinks probable, from the absence of pain of that organ, sickness, faintness, &c. Besides, says he, we can never suspect any intermitting disorder of having its seat in the stomach, when we consider, that vomits render obscure intermissions more distinct. There is, undoubtedly, much force in these arguments; and yet the good effects which have been observed from the use of vomits in this disease afford room for opposing an opinion that wholly rejects the probability of a morbid affection of the stomach.

Notwithstanding the few objections we have mentioned against Dr. Butter's hypothesis, we are of opinion, that his doctrine is supported by arguments of great weight; and that if the intestinal canal shall not be admitted as the sole original seat of the kinkcough, yet, that an affection of that tube deserves to be considered as accessory to the production of the disease in at least as high a degree as the lungs and stomach.

In the fourth chapter, the author treats of the causes of the kinkcough, of which he determines the pre-disposing cause to be an irritability of the nervous system.

In the fifth chapter of this treatise, we are presented with the history of hemlock as a cure for the kinkcough. Nineteen cases are minutely and distinctly related, wherein Dr. Butter has prescribed this remedy for the kinkcough, with a degree of success which highly entitles it to the farther experiments of the faculty in general. He declares, however, that he will not be answerable for the success of any experiment that may be repeated after him, unless it be performed exactly according to the method which he has described, and also with the very preparation of hemlock that he has always used. This is a caveat which cannot justly be construed into a diffidence of the efficacy of the medicine; for the circumstances in which Dr. Butter administered it were not of an uncommon

nature, and he has given in the Appendix an account of the preparations of hemlock which he has used.

In the sixth chapter, the author treats of the cure of the kinkcough by hemlock, both simple and complicated with the following complaint, viz. worms, dysentery, dentition, an ague, small pox, and measles; and also with the state of pregnancy. We shall present our readers with the author's directions relative to the use of hemlock in this disease.

' There is but one indication in this disease; namely, to give hemlock.

' The true rule of giving this medicine is, to begin with a very small quantity diffused in a watery vehicle.

' This mixture is to be given by little and little, so as to be finished in twenty-four hours, or a natural day, and to be repeated daily.

' A small addition of the hemlock mass should be made to the mixture every day, or every other day, till symptoms of relief appear.

' You are then to continue that dose so long as it seems to produce good effects.

' When the medicine begins to lose its effect, you are to proceed in augmenting the quantity a very little as before.

' If any untoward, or contraindicating symptom comes on, you can either give the medicine in less quantity, or discontinue it for a time as may seem necessary.

' To a child under six months, you may begin with half a grain of hemlock, dissolved in an ounce of spring water properly sweetened.

' For a child from six months to two years old, the mixture may consist of one grain diffused in an ounce and a half of water.

' For a patient from two to four years of age, two grains of hemlock in two ounces of water will be sufficient at first.

' You may proceed in this manner, always allowing half a grain of hemlock in your first daily dose for every year of the patient's age till he is twenty.

' After the patient is twenty years of age, you may always begin with ten grains of the hemlock mass for the first natural day's consumption.

' It is not necessary to increase the vehicle of your medicine in the same proportion: it should be of such a quantity as not to be troublesome to swallow, while at the same time it sufficiently divides the medicine, so as not to feel thick in the mouth.

' One ounce, and eight ounces of water being considered as the two extremes, there will be no difficulty in adjusting
inter-

intermediate quantities to different ages, especially as no great accuracy is required.

‘ Such patients as dislike a liquid medicine, may have the hemlock in the form of powders, boluses, or pills.

‘ If the patient has not two stools a-day, it will be proper to add a sufficient quantity of magnesia, or polychrest salt to the mixture.

‘ Adults, for the same reason, may use senna tea, or polychrest salt, or fifteen or twenty grains of the aloetic pills.

‘ As the stomach and bowels are very weak in this disease, it is evident, that the diet should be light and of easy digestion. Little or no animal food should be allowed. All fermented liquors are improper. The most suitable diet is small broths, milk, plain puddings, gruel, toast and water, and the like. If the patient is an infant on the breast, the nurse’s milk is the best food, especially if it purges.’

In the seventh chapter, Dr. Butter lays before us several corollaries, describing the various operations of hemlock, as he has observed them in the cure of the kinkcough. With respect to these it may be urged, that they do not clearly enough evince the operations which he imputes to hemlock to have been really the effects of that remedy; since they are not consistent with one uniform mode of action, and may as well have been the consequence of the particular situation of the patients as of the use of the medicine. This objection receives additional weight when we observe, that the corollaries are respectively drawn from only a few of the cases here related. On the whole, however, Dr. Butter has placed the efficacy of hemlock in the kinkcough in so favourable a view as does honour to his own observation, and will, we hope, prove the means of recommending that medicine to farther trial.

VII. *Miscellaneous Pieces, in Prose, by J. and A. L. Aikin.* 8vo, 3s. sewed. Johnson.

THIS volume consists of ten short essays on the following subjects.

I. On the Province of Comedy. There are two sources of comic humour, viz. *character* and *incident*. The first, says our author, is attached and appropriated to the person, and makes a part, as it were, of his composition. The other is merely accidental, proceeding from awkward situations, odd and uncommon circumstances, and the like, which may happen indifferently to every person. If we compare these with regard to their dignity and utility, we shall find a farther difference; since that proceeding from *character* belongs to a very respectable

able part of knowledge, that of human manners; and has for its end the correction of foibles; whereas that proceeding from *incident* is mean and trivial in its origin, and answers no other purpose than present mirth.

From this general remark the author proceeds to observe, that the comic character may be derived from national peculiarities, the improprieties of fashion, popular superstitions, professional absurdities, ludicrous singularities, &c.

This essay merits the perusal of every comic writer, who wishes to acquire a lasting reputation by a just, delicate, and well directed ridicule.

II. The Hill of Science, a Vision, representing a multitude of people climbing up a steep ascent, towards the temple of truth.

III. On Romances, an imitation of the style of Dr. Johnson.

IV. Selâma, an imitation of Ossian.

V. Against Inconsistency in our Expectations. In this essay the author exposes the folly of those, who vex themselves with fruitless wishes, or give way to groundless and unreasonable discontent. The following observations place this point in a light, in which, perhaps, it has seldom been considered.

Men of merit and integrity often censure the dispositions of Providence for suffering characters they despise to run away with advantages which, they yet know, are purchased by such means as a high and noble spirit could never submit to. If you refuse to pay the price, why expect the purchase? We should consider this world as a great mart of commerce, where Fortune exposes to our view various commodities, riches, ease, tranquillity, fame, integrity, knowledge. Every thing is marked at a settled price. Our time, our labour, our ingenuity, is so much ready money which we are to lay out to the best advantage. Examine, compare, chuse, reject; but stand to your own judgment; and do not, like children, when you have purchased one thing, repine that you do not possess another which you did not purchase. Such is the force of well-regulated industry, that a steady and vigorous exertion of our faculties, directed to one end, will generally insure success. Would you, for instance, be rich? Do you think that single point worth the sacrificing every thing else to? You may then be rich. Thousands have become so from the lowest beginnings by toil, and patient diligence, and attention to the minutest articles of expence and profit. But you must give up the pleasures of leisure, of a vacant mind, of a free unsuspicious temper. If you preserve your integrity, it must be a coarse-spun and vulgar honesty. Those high and lofty notions of morals which you brought with you from the schools must be

confi-

considerably lowered, and mixed with the baser alloy of a jealous and worldly minded prudence. You must learn to do hard, if not unjust things; and for the nice embarrassments of a delicate and ingenuous spirit, it is necessary for you to get rid of them as fast as possible. You must shut your heart against the Muses, and be content to feed your understanding with plain, household truths. In short, you must not attempt to enlarge your ideas, or polish your taste, or refine your sentiments; but must keep on in one beaten track, without turning aside either to the right hand or to the left. "But I cannot submit to drudgery like this—I feel a spirit above it." 'Tis well: be above it then; only do not repine that you are not rich.

'Is knowledge the pearl of price? That too may be purchased—by steady application, and long solitary hours of study and reflection. Bestow these, and you shall be wise. "But (says the man of letters) what a hardship is it that many an illiterate fellow who cannot construe the motto of the arms on his coach shall raise a fortune and make a figure, while I have little more than the common conveniencies of life." *Et tibi magna satis!*—Was it in order to raise a fortune that you consumed the sprightly hours of youth in study and retirement? Was it to be rich that you grew pale over the midnight lamp, and distilled the sweetness from the Greek and Roman spring? You have then mistaken your path, and ill employed your industry. "What reward have I then for all my labours?" What reward! A large comprehensive soul, well purged from vulgar fears, and perturbations, and prejudices; able to comprehend and interpret the works of man—of God. A rich, flourishing, cultivated mind, pregnant with inexhaustible stores of entertainment and reflection. A perpetual spring of fresh ideas; and the conscious dignity of superior intelligence. Good heaven! and what reward can you ask besides?

"But is it not some reproach upon the œconomy of Providence that such a one, who is a mean dirty fellow, should have amassed wealth enough to buy half a nation?" Not in the least. He made himself a mean dirty fellow for that very end. He has paid his health, his conscience, his liberty for it; and will you envy him his bargain? Will you hang your head and blush in his presence because he outshines you in equipage and show? Lift up your brow with a noble confidence, and say to yourself, I have not these things, it is true; but it is because I have not sought, because I have not desired them; it is because I possess something better. I have chosen my lot. I am content and satisfied.'

VI. *The Canal and the Brook, a Réverie.*—This is a sort of apologue or fable. The author introduces the Genius of the Canal and the Deity of the Stream setting forth their respective pretensions to superiority. The latter concludes his apology for himself in the following terms: ‘The sweetest and most majestic bard that ever sung, has taken a pride in owning his affection to woods and streams; and while the stupendous monuments of Roman grandeur, the columns which pierced the skies, and the aqueducts which poured their waves over mountains and vallies, are sunk in oblivion, the gently winding Mincius still retains his tranquil honours. And when thy glories, proud genius! are lost and forgotten; when the flood of commerce, which now supplies thy urn, is turned into another course, and has left thy channel dry and desolate; the softly-flowing Avon shall still murmur in song, and his banks receive the homage of all who are beloved by Phœbus and the Muses.’

VII. *On Monastic Institutions.*—The author considers the beneficial, as well as the pernicious effects, which resulted from these institutions, during the barbarous ages in which they flourished. By the following extract it appears, that we are more obliged to the monks for the preservation of literature, than we are apt to imagine.

‘Where could the precious remains of classical learning, and the divine monuments of ancient taste, have been safely lodged amidst the ravages of that age of ferocity and rapine which succeeded the desolation of the Roman empire, except in sanctuaries like these, consecrated by the superstition of the times beyond their intrinsic merit? The frequency of wars, and the licentious cruelty with which they were conducted, left neither the hamlet of the peasant, nor the castle of the baron free from depredation; but the church and monastery generally remained inviolate. There Homer and Aristotle were obliged to shroud their heads from the rage of Gothic ignorance; and there the sacred records of divine truth were preserved, like treasure hid in the earth in troublesome times, safe, but unenjoyed. Some of the barbarous nations were converted before their conquests, and most of them soon after their settlement in the countries they over ran. Those buildings which their new faith taught them to venerate, afforded a shelter for those valuable manuscripts, which must otherwise have been destroyed in the common wreck. At the revival of learning they were produced from their dormitories. A copy of the Pandect of Justinian, that valuable remain of Roman law, which first gave to Europe the idea of a more perfect jurisprudence, and gave men a relish for a new and important

portant study, was discovered in a monastery of Amalphi. Most of the classics were recovered by the same means; and to this it is owing, to the books and learning preserved in these repositories, that we were not obliged to begin anew, and trace every art by slow and uncertain steps from its first origin. Science, already full grown and vigorous, awaked as from a trance, shook her pinions, and soon soared to the heights of knowledge.

• Nor was she entirely idle during her recess; at least we cannot but confess that, what little learning remained in the world was amongst the priests and religious orders. Books, before the invention of paper, and the art of printing, were so dear, that few private persons possessed any. The only libraries were in convents; and the monks were often employed in transcribing manuscripts, which was a very tedious, and at that time a very necessary task. It was frequently enjoined as a penance for some slight offence, or given as an exercise to the younger part of the community. The monks were obliged by their rules to spend some stated hours every day in reading and study; nor was any one to be chosen abbot without a competent share of learning. They were the only historians; and though their accounts be interwoven with many a legendary tale, and darkened by much superstition, still they are better than no histories at all; and we cannot but think ourselves obliged to them for transmitting to us, in any dress, the annals of their country.

• They were likewise almost the sole instructors of youth. Towards the end of the tenth century there were no schools in Europe but the monasteries, and those which belonged to episcopal residences; nor any masters but the Benedictines. It is true, their course of education extended no further than what they called the seven liberal arts, and these were taught in a very dry and uninteresting manner. But this was the genius of the age, and it should not be imputed to them as a reproach that they did not teach well, when no one taught better. We are guilty of great unfairness when we compare the schoolmen with the philosophers of a more enlightened age: we should contrast them with those of their own times; with a high constable of France who could not read; with kings who made the sign of the cross in confirmation of their charters, because they could not write their names; with a whole people without the least glimmering of taste or literature. Whatever was their real knowledge, there was a much greater difference between men of learning, and the bulk of the nation, at that time, than there is at present; and certainly, some of the disciples of those schools who, though now

fallen into disrepute, were revered in their day by the name of the subtle doctor, or the angelic doctor, shewed an acuteness and strength of genius, which, if properly directed, would have gone far in philosophy; and they only failed because their enquiries were not the objects of the human powers. Had they exercised half that acuteness on facts and experiments, they had been truly great men. However, there were not wanting some, even in the darkest ages, whose names will be always remembered with pleasure by the lovers of science. Alcuin, the preceptor of Charlemagne; the first who introduced a taste for polite literature into France, and the chief instrument that prince made use of in his noble endeavours for the encouragement of learning; to whom the universities of Soissons, Tours, and Paris owe their origin. The historians, Matthew Paris, William of Malmesbury, Savanarola; the elegant and unfortunate Abelard; and, to crown the rest, the English Franciscan, Roger Bacon.

‘ It may be here observed, that forbidding the vulgar tongue in the offices of devotion, and in reading the scriptures, tho’ undoubtedly a great corruption in the Christian church, was of infinite service to the interests of learning. When the ecclesiastics had locked up their religion in a foreign tongue, they would take care not to lose the key. This gave an importance to the learned languages; and every scholar could not only read, but wrote and disputed in Latin, which without such a motive would probably have been no more studied than the Chinese. And at a time when the modern languages of Europe were yet unformed and barbarous, Latin was of great use as a kind of universal tongue, by which learned men might converse and correspond with each other.

‘ Indeed, the monks were almost the only set of men who had leisure or opportunity to pay the least attention to literary subjects. A learned education (and a very little went to that title) was reckoned peculiar to the religious. It was almost esteemed a blemish on the savage and martial character of the gentry to have any tincture of letters. A man, therefore, of a studious and retired turn, averse to quarrels, and not desirous of the fierce and sanguinary glory of those times, beheld in the cloister a peaceful and honourable sanctuary; where, without the reproach of cowardice, or danger of invasion, he might devote himself to learning, associate with men of his own turn, and have free access to libraries and manuscripts. In this enlightened and polished age, where learning is diffused through every rank, and many a merchant’s clerk possesses more real knowledge than half the literati of that æra, we can scarcely conceive how gross an ignorance overspread those

those times, and how totally all useful learning might have been lost amongst us, had it not been for an order of men, vested with peculiar privileges, and protected by even a superstitious degree of reverence.

‘ Thus the muses, with their attendant arts (in strange disguise indeed, and uncouth trappings) took refuge in the peaceful gloom of the convent. Statuary carved a madonna or a crucifix. Painting illuminated a missal. Eloquence made the panegyric of a saint; and History composed a legend. Yet still they breathed, and were ready, at any happier period, to emerge from obscurity with all their native charms and undiminished lustre.’

VIII. On the Pleasures derived from Objects of Terror, with the Story of Sir Bertrand, a Fragment.

IX. On the heroic Poem of Gondibert, by Sir William D’avenant.

Our author endeavours to prove, that this poem is a work of an elevated genius, pregnant with a rich store of free and noble sentiments, fashioned by an intimate commerce with the great world, and boldly pursuing an original, but not an unskilful plan.

X. An Enquiry into those Kinds of Distresses, which excite agreeable Sensations.—The purport of this enquiry is to shew, that the view or relation of mere misery can never be pleasing; that no scenes of misery ought to be exhibited, which are not connected with the display of some moral excellence, or agreeable quality; that the misfortunes which excite pity must not be too horrid and overwhelming; that pity cannot be excited by any thing mean or disgusting; that poverty, if truly represented, shocks our nicer feelings; that if a writer would have us feel a strong desire of compassion, his characters must not be too perfect, nor his scenes of distress too long continued.

In this essay, the author has discovered a competent knowledge of the human heart, and has traced out the principal source of its sympathetic affections.

In all the little pieces, of which this volume consists, there are the evident characteristics of taste, ingenuity, and judgment.

VIII. *A Dissertation of the Phædon of Plato: or Dialogue of the Immortality of the Soul. With some general Observations upon the Writings of that Philosopher.* By Charles Crawford, Esq. 8vo. 4s. sewed. Evans.

NO philosopher has been more admired and applauded than Plato. Cicero calls him, princeps longè omnium in decendo gravissimus et eloquentissimus; divinus auctor; quasi qui-

quidam deus philosophorum *. Pliny intitles him, sapientiæ antistes †; Quintilian styles him, philosophorum præcipuus, non hominis ingenio, sed quodam Delphico oraculo instinctus ‡; and Longinus, Θεὸς Πλατῶν §.

The generality of modern writers have adopted the sentiments of the ancients, and mentioned him with the highest applause.

Some, however, have censured him with great severity. Scaliger arraigns him in the following terms: ‘Respiciat ipse sese quot ineptas, quot spurcas fabellas inserat, quas Græcænicum scelus olentes sententias identidem inculcet. Certè symposium et Phædrum atque alia monstra, operæ pretium fuerit nunquam legisse ||. Perhaps every impartial reader, who admires the elegance of his language, and the depth of his researches, will allow, that, even in the best of his dialogues, his reasoning is frequently tedious, trifling, and unintelligible.

The author of this dissertation treats him in this contemptuous manner.

‘I am of opinion, says he, that the credit which Plato has acquired in the world is the greatest satire upon the understanding of mankind. We scarce ever hear him spoken of but by the appellation of the divine, the immortal, or the god-like Plato. Nay some have carried their admiration to such a pitch of extravagance, as to say that he was particularly and supernaturally inspired.—Amongst the fanatics of this stamp we may reckon some of the fathers, and the learned Monsieur Dacier, who wrote his Life, and translated some part of his works.—Notwithstanding this, he was, to speak after a very celebrated writer, the most wild and inconsistent author that ever wrote, who instead of a rational system of philosophy, raised by the observation of the phenomena of nature, constructed a fantastic hypothetical one of imagination, and corrupted the true springs of knowledge. His disciples, many of whom were men of learning and ability, contracted the errors of their master; they implanted them into those of their own time, and succeeding ages have adopted the infatuation. He laid a flimsy foundation for science, upon which the latter Platonicians have raised a superstructure that is altogether grotesque and uncouth.—There cannot be a greater instance of the blind partiality of mankind for this philosopher, than the distinguishing that friendship or affection, which has nothing sensual in it, by the appellation of Platonic Love, when he was as much addicted to a certain unnatural inclination, as any man of that sort who ever disgraced a human form.—We have the strongest evidence of his being guilty of this crime that history can furnish us with. It is asserted by several, and denied by none.—Well may we upon this, exclaim against him in the impassioned language of the Roman orator.—O sceleratam hominis flagitiosam! audaciam, nequitiam, libidinem

* De Orat. l. i. § 47. De Opt. Gen. Orat. § 17. De Nat. Deor. l. ii. § 32.

† Nat. Hist. l. vii. c. 30.

‡ Lib. x. c. 1.

§ De Subl. § 4.

|| Poet. l. i. c. 2.

non ferendam;—His master-misses are said to have been without number.—How then must the bosom of every generous young man burn with indignation at the contempt, which was expressed by this unnatural philosopher, for that sex which ought to be the objects of his most fervent admiration!

The charge of pederasty, which is here alledged against Plato, is too well attested to be denied. The learned reader may find it fully confirmed by Diogenes Laertius, in the life of this philosopher. Our author's animadversions on this detestable inclination, in the foregoing quotation, and in other parts of his work, are spirited and just*.

With respect to Plato's *Phædon*, he says, we shall not find in it either elegance of composition, or one good argument for the immortality of the soul: it is a monstrous *tissue* of vanity, inconsistency, and absurdity. The chief design of the dissertation now before us, is, therefore, to demonstrate the propriety and justice of this extraordinary accusation.

The following extract will be sufficient to shew, in what manner Plato is here exhibited and exposed.

‘The method that Socrates takes to prove that we had knowledge before we came into the world, is very curious. He says thus to Simmias, “Is not there something that we call equality? I do not speak of one piece of wood, or one stone being equal to another, nor of such things that are alike; but is there something besides all these things that we say to be equal, or is there not?” “There is, by Jove, replies Simmias, and that in a wonderful degree.” “Do we know what has this equality then?” “By all means,” replies he. “From whence do we receive this knowledge? Is it not from these things which we have just now mentioned? From seeing pieces of wood and stones which are equal, we form an idea of equality abstracted from all these things. Does it not appear so to you? Consider it also in this manner. Do not stones which are equal, and pieces of wood that are equal, sometimes appear to us unequal?” “Certainly.—What then?” “Do equal things ever appear unequal to you, or equality inequality?” “Never, Socrates.” “Is not what is equal the same as equality?” “It appears so to me by no means, Socrates.” “Then these equal things are different from equality, although we take and acquire the knowledge of equality from them.” “You say truly.” “Does it signify whether it is similar or dissimilar to those things?” “It does not. When upon seeing one thing you call to mind another, it is no matter whether it be similar or dissimilar, still it is remembrance.” “Certainly.” “Well, what do you infer from this?”

* In the following animated sentence on this subject, the author has unluckily made a trifling mistake.

‘The man who prefers the love of boys to that of women, seems to me to have been cursed with as black a soul as he, who would prefer beauty to deformity, genius to idiotism, cleanliness to filth, light to darkness, order to confusion, or heaven to hell.’

The order of these words is inverted. It should have been, ‘as he, who would prefer deformity to beauty, idiotism to genius, &c.’ Does

Does the same thing happen to us in regard to the equality of those things which we have just mentioned, of pieces of wood, &c. ? Do they appear equal according to the equality of which we have an idea ? Is there any thing wanting that they should be less equal than equality or nothing ?" " There is certainly very much wanting," replied he. " Do we not confess, that when a person who sees any thing, and thinks it is equal to another thing that he has seen, but at the same time is not so perfectly equal as the equality of which he has an idea, I say, is it not a necessary consequence, that he who knew this should before have known that to which he says this has a resemblance, but an imperfect resemblance ?" " It must necessarily be so. What then ?" " Does not the same thing happen to us in regard to things which are equal and equality ?" " By all means." " It is necessary therefore that we had the knowledge of equality before that time, when seeing equal things we knew that they tended to equality but were deficient of it. And we confess that we did not know it nor could have known it by any other means, than by seeing or touching, or by some sense." " We agree upon all these things. They tend, Socrates, to shew that of which I was speaking." " We must acknowledge that we know from the senses, that all the objects of the senses tend to this equality, but cannot reach it, or how shall we say the case is thus ? Therefore, before we begin to see or hear, or to use any of the senses, we must have had a knowledge of this equality ; else we could not have been able to compare it with those objects that present themselves to our senses, and know that they have a tendency towards it, but are deficient of it." " It is a necessary consequence to be deduced from the premises, Socrates." " As soon as we were born did we not see, and hear, and use all our other senses ?" " By all means." " Then it follows, as we said, that before that time we had the knowledge of equality. It is a necessary consequence therefore that we possessed that knowledge before we were born." " It appears so." " If therefore we possessed it before we were born, we were born with the possession of it, and then we knew before our birth, and immediately after our birth, not only what is equal, but what is great and what is small, and all things of that nature. For what we now advance of equality, is equally applicable to honesty, goodness, justice, and sanctity. We must have known all these things therefore before we were born. And, if being possessed of this knowledge we did not forget it quickly, it would follow that we should not only be born with it, but retain it for all our life. For to know, is to retain the knowledge of something you have received, and not to lose it. Do we not call forgetfulness, the losing of knowledge that had been acquired ?" " By all means, Socrates," he replies. " But if when born we lose that knowledge which we possessed before our birth, and then by the use of our senses we recover that knowledge which we before possessed, is not what we generally call to learn, nothing else than to recover our own proper knowledge ? When we have called this remembrance, have we not called it so properly ?" " By all means." " For this may be made to appear when any one perceives any thing, either by seeing or hearing, or by the use of any of his senses, and he remembers something from this that he had forgotten, to which it has some relation notwithstanding it be similar or dissimilar."—I only quoted this that the reader may be convinced how many absurdities there are in this dialogue. To refute the propositions contained here, would be only losing time. In short, they themselves are the severest

verest satire upon themselves. Socrates continues: "But when did our souls acquire that knowledge? It cannot be since we were men. No. It must have been before therefore. Our souls existed therefore, O Simmias! before they were invested with human shape, without the body, and were possessed of knowledge."—The method he takes to prove this is really very facetious and diverting. He says: "If those things really have an existence of which we daily speak, I mean if honesty, goodness, and all that essence with which we compare the object of our senses, which existed before, and is of the same nature as ours, and to which we assimilate these things; it necessarily follows, if they have a real existence, that our souls have an existence, and were made before we were born: but if these things are not so, we shall speak in vain."

'It is said of Plato, that in his infancy, as he was one day sleeping under a myrtle tree, that a swarm of bees settled themselves upon his lips, which was taken as an omen to signify that his stile would be extremely sweet. We have feasted upon the delicious honey of eloquence in the last quotations that I have made; which are the most contemptible for a deficiency of reason, sense, and every thing elegant that I ever remember to have met with. The author of such trash as that, O shame to human discernment! is the man who was so much esteemed by the world that they would have no less than a God for his father.'

On the death of Socrates our author has this remark:

'I must confess that his behaviour in the prison raises our admiration of him to a great degree.—The injustice of his condemnation for his opinions must strike every one with horror and indignation. We must consider, however, that this account of his death is given us by a man, who never scarcely kept to truth in what he said of his master, but painted him as his licentious imagination could have wished him, not as he was in reality. The refusing to fly from prison when he had an opportunity offered him, redounds very much to the honour of Socrates.—His reasons for not going are very clearly urged in a dialogue of Plato's called Crito.—"I cannot go, says Socrates, for it is the duty of a good citizen to submit to the judgment of the magistrates, though that judgment should be unjust and illegal."

The author having mentioned the death of Petronius, as related by Tacitus, proceeds in this manner:

'One cannot but admire the disposition of a man, who, like Petronius, courted pleasure and luxury with such a refined taste.—But when one comes to consider that he was addicted to unnatural passions, this admiration vanishes in an instant. He would otherwise with me have been a favourite character.—For what can be more noble than the calmness and resolution with which he met death? What can be more heroic than ordering, at his latest moments, punishments to those of his slaves who had behaved ill, and rewards to those who had faithfully discharged their trusts?—Though it seems doubtful to me whether Petronius or Socrates died in the most noble manner; there is a modern, who, in the last moments of his life, in my opinion, without doubt infinitely surpassed them both.—The British Brutus, or Algernon Sidney, was a much greater man than either of them.—The cause he died for was more glorious and praise-worthy than either that of the Grecian or the Roman,

Roman, and therefore his death is to be more lamented. When the brutal chief justice had condemned him for an action (which, if proved, would have been an honour instead of a disgrace to him) from evidence that was by no means conclusive—When he had refused to hear him speak in his defence, and had offered him the grossest insults—When after this he heard his terrible sentence pronounced, he calmly put his hand forth without once changing colour, and bid them feel his pulse if it beat not as even as ever, and see whether there appeared in him the least extraordinary agitation of mind.—When he was led to the scaffold, the stern republican shewed a manly and determined air,

Serene and dauntless through the gazing crowd,
With more than human majesty he mov'd.

When he came to the scaffold itself, he testified the same courage and constancy that he had always been remarkable for;—if he had seen the *fractus illabatur orbis*, he would still have remained fearless.—When the patriot bowed his head to receive the stroke of the hatchet, the spectators might have well cried out; *Ecce spectaculum ad quod respiciat operi suo intentus Deus!*—Could a man who died in this intrepid manner for the cause of liberty? Could he whose life was spent in a continual opposition to the damned tyrant Charles I—who had, if ever man had, the *manus inimica tyrannis*, and who was in the number of those illustrious set of men who brought, O glorious deed! a monarch to the block? Could he whose time, whose pen, whose sword were employed in defence of the good old cause?—Could he have done all this, I would ask in the name of probability, for no other aim than to support himself by the liberality of the French king, as we have been taught to believe of late?

'If we consider their lives, I think Sidney appears greater than either Socrates or the renowned disciple of Epicurus. This brave man, "who equally detested the pageantry of a king, and the supercilious hypocrisy of a bishop, spent his life in pursuits more worthy than the others were engaged in.'

The author offers an apology for this celebrated patriot, in answer to the charge of venality, lately brought against him by Sir John Dalrymple, on the authority of M. Barillon*. 'Barillon, says he, might have secreted the money, under pretence of giving it to Sidney, as he was ordered. But even granting that Sidney did receive it, still his character would remain in as high estimation with me as before. He might have taken it with an intention of raising enemies to Charles, and opposing his tyranny.'

The latter of these suppositions has been insisted on by others. But we are fully convinced, that it would be injurious to the memory of this great patriot to defend him upon this ground, when we read his contemptuous account of Barillon, and his warm and ingenuous invectives against every species of venality and corruption, in his excellent Discourses

* See vol. xxxv. p. 251.

on Government *. His soul, we are persuaded, would have disdained to accept a bribe, especially from an absolute monarch, upon any pretence whatever.—The former supposition is therefore a thousand times more credible than the latter.

The author having given us the most material parts of Plato's *Phædon*, and, in his opinion, fully proved, that this eminent philosopher is unworthy of the rank in which he stands in the republic of letters; that he is in reality a miserable reasoner, a pitiful declaimer, a frothy ranter, a rhapsodist, a trifler, a wretch, a fool, an old woman, proceeds to refute the arguments which Tully, Wollaston, Clarke, Addison, and other eminent writers have advanced in favour of the immortality of the soul.

In this attempt he shews more vivacity than prudence. For, by endeavouring to invalidate what he CANNOT DISPROVE, the credibility of this important article, he weakens, in proportion to his influence, the bonds of society, robs the miserable of their greatest consolation, and damps the noblest ambition. 'An censes, says Tully, with a more generous ardor, an censes, me tantos labores diurnos nocturnosque domi militiaeque suscepturum fuisse, si iisdem finibus gloriam meam, quibus vitam essem terminaturus? nonne melius multo fuisset otiosam ætatem, et quietam, sine ullo labore & contentione, traducere? Sed nescio quomodo animus exigens se, posteritatem semper ita prospiciebat, quasi, cum excessisset à vitâ, tum denique victurus esset: quod quidem ni ita se haberet, ut animi immortales essent, haud optimi cujusque animus maximè ad immortalem gloriam niteretur.' De Senect. sub finem.

The author of this work sometimes amuses himself with descriptions glowing with concupiscence.—He tells us, in the strain of a good musfulman, that women, considered in a sensual view, afford us 'joys greater than we can guess hereafter;' and that, if there is a heaven without them, he shall not envy those who go thither. In two or three places, he steps out of his way to depreciate the character of a prince, whose virtues will transmit his name with honour to posterity.—But these deviations from propriety and decency are nothing but what the world must expect in a gentleman of gallantry, and an extraordinary genius; or, as he styles himself, "one of the children of the sun, who have souls made of fire."

* See Sidney's Works, Lett. to H. Saville, p. 46. Discourses, p. 216, &c. last edit.

IX. *Elements of Navigation: or the Practical Rules of the Art, plainly laid down, and clearly demonstrated from their Principles; with suitable Examples to these Rules. To which are annexed all the necessary Tables.* By William Wilson, M. A. 8vo. 7s. 6d. Robinson.

THE art of navigation, both in theory and practice, has been so repeatedly treated upon, that it is now become as difficult for an author to find an adequate apology for presenting to the public a new book upon this subject, as it is for the reader to find any thing new in the book itself. The insufficiency of other writers, which has been so often pleaded in excuse for increasing the number of nautical publications, can no longer subsist, as the many excellent performances of this kind now extant, as well in other languages as in our own, sufficiently evince. It is true, there are still some things essential to navigation, of which a farther knowledge and improvement may be obtained, such as the variation of the compass, the determining the longitude at sea, and a few other particulars; these, indeed, are matters attended with considerable difficulty: notwithstanding which, some of them have lately been rendered tolerably easy in practice to mariners in general, and may hereafter be reduced to still more simple operations.

The author of the work now before us, for his attempt to increase the number of the books upon this art, has recourse to a charitable motive for his apology; he acknowledges that the second edition of Robertson's *Elements of Navigation*, contains every thing necessary in a book on that subject; but says its size and price 'not suiting many who have occasions for such a book, it is not of that general use which otherwise it might be of.' This notion of our author, we apprehend is so far from being general, that it seems to us, the public have thought the size and price of Robertson's *Elements* was no impediment to its general use, which may be fairly concluded from the small time elapsed between the second and third editions.

The author, in his preface, tells us, he has received great assistance from Robertson, which, indeed, is very apparent; for in comparing the books, we found in most parts he has copied precepts, examples, diagrams, and modes of expression so frequently, that we think Robertson's book must have lain before him during the whole compilation of his work; yet, notwithstanding these helps, it appears to us, that in the present treatise there is a great deficiency of that judgment really necessary to put together a good imitation of a work which

which the public have been pleased to esteem a judicious performance. We must also observe, that printing the book in the same size, and under the same title, seems intended to mislead buyers who had been recommended to purchase Robertson's Elements. How our author could take for his pattern Robertson's second edition, when the third, which is considerably improved in some parts, was, we believe, published some time before this injudicious imitation appeared, is somewhat problematical. We shall farther observe, in general, that in those parts, particularly, which seem to have been worked up from this compiler's own stock, there are, in our opinion, most glaring improprieties, relative to beginners in science; and that this work seems neither well adapted to learners, or to teachers: hence the *charitable* labours of our author are in a great measure rendered ineffectual, through his want of a necessary degree of judgment to make his *pious* and *moral* design an useful one.

X. *The Poet. A Poem. 4to. 2s. 6d. Flexney.*

THE author here delineates the general character and fortune of him who is properly entitled to the appellation of a Poet; in the course of which description we meet with some ardent sentiments, and such sallies of imagination, as shew that Mr. Stockdale possesses a degree of poetic enthusiasm. The exordium justifies these remarks.

' Hard is the task the poet's life to scan,
So different from the common mode of man:
A Proteus he, assuming various shapes,
All but the philosophic sage escapes.
Conducted now by reason's purest ray,
Now driven by passion's unresisted sway:
A victim now to agonizing woe,
Now raised to raptures such as angels know:
Now indolent, now planning some great work;
Now dull as Crosby, and now bright as Burke:
Weak, vigorous, various, unexampled mind;
Thyself a microcosm of human kind!

' Yet of these strange effects the latent cause
We may explore, by tracing nature's laws;
Those laws consistent, which to order bind
The seeming freaks of matter, and of mind;
Which guide the comet darting through the pole,
And rein the fervour of the poet's soul.

' Is not the ball's velocity of course
Just in proportion to the impelling force?
Is not the river's current swift, or slow,
As watery weight, and slope promote it's flow?
Must not a being, then, by nature wrought,
To show her power in matter, and in thought,
Each light impression thrilling through his frame,
Inspired by heaven's most sublimated flame;

Must not he quit the common mortal sphere,
 And take an ardent, and a wide career ;
 Now æther's heights undauntedly explore,
 And wander now on Styx's dreary shore ;
 Prostrate his mind, and rapt in bliss, by turns,
 As the man flags, or as the angel burns :
 By virtue, now, to groves Athenian led,
 Where Plato's genius hovers o'er his head ;
 A heedless victim, now, to low desire ;
 All nerve his body, and his soul all fire ?'

Mr. Stockdale has admitted into his poem several strokes of satire, introduced sometimes with address, but respecting the use of which the propriety may be questioned. We mean the sarcasms he throws out against persons, rather than vice and folly. As it might be invidious to give place to such passages as reflect on individuals, we shall confine our next extract to the author's representation of a national character, where justice obliges us to remark, that he betrays a prejudice inconsistent with the liberal sentiments he professes ; and that here, as on some other occasions, he has sacrificed candour to an affectation of wit.

' As Sol his genial warmth, and brightness gives
 To every clime where human nature lives ;
 So will the bard from none who merit fame
 Withhold the influence of the muse's flame.
 He loves each land where generous virtues reign,
 The German valour, and the truth of Spain.
 His soul, by no mean prejudice confined,
 Expands, and meets it's brethren in mankind.
 ' Show him a Scotchman of a generous heart,
 Unprejudiced, above sinister art ;
 Above each groveling, undermining deed ;
 Whose worth entitles him to cross the Tweed ;
 Not urged rapaciouly to selfish ends,
 No traitor to his honest English friends ;
 No spaniel in his fortune's blackest hour,
 Rough in distress, and affable in power ;
 Though stiff his manner is, though cold his mind,
 And not with one poetic spark refined ;
 So poor in taste, and sentiment, that all
 His mental pleasure is to read Fingal ;
 So rare a Scot produce him if you can,
 And he respects the venerable man.
 His liberal soul, with moral beauty smit,
 Allows for want of elegance and wit ;
 For Caledonia's barrenness, and snow,
 Where frigid minds with genius never glow ;
 Claims not from thorns the grape's nectareous juice,
 Nor dreams the thistle can the fig produce.'

We believe it will be admitted that the Scots have never been remarkable for producing works of humour, but ought we to exclude them from all share of the irradiations of genius,

hills, on that account? Several instances might be produced, where that Bæotian climate, as the author considers it, has given birth to more distinguished compositions in poetry, than the *winding shades of Peckham* ever produced. Such general reflexions as those are are obviously injurious, and call for the animadversions of every impartial reader.

Exclusive of the blemishes we have mentioned, this poem has merit, and almost every page of it contains animated thoughts.

FOREIGN ARTICLES.

XI. *Récherches sur la Loi des Condensations de l'Atmosphère, et sur la Manière de mesurer par le Baromètre la hauteur des lieux accessibles.*
Par M. Jean André de Luc, Citoyen de Geneve.

THIS work has actually left the press, but its publication is deferred until 600 copies shall be subscribed for.

All that we have yet seen is a well-written prospectus, closely printed on one sheet, from which we conceive a very favourable idea of its merit, and a sincere esteem for its author.

From this prospectus we shall present our readers with the general contents of the work, the outlines of its plan, the judgment of the French Academy of Sciences of its merits, and the terms of subscription.

It is, properly speaking, a journal of experiments and meditations, in which Mr. de Luc shews the occasional rise of his ideas, the hypotheses formed from the phenomena, the experiments tried in order to verify these hypotheses; errors corrected, truths discovered; inferences drawn, and immediately ascertained; and, finally, the formation and the applications of his systems.

The work is divided into five parts: of which Part I. contains an instructive and interesting history of the barometer, beginning with the descriptions of various barometers, in chronological order, with remarks on their respective perfections and defects: from which the author proceeds to the observations made on that instrument; then gives a critical view of the various systems formed in order to account for several perplexing phenomena concerning it; and concludes with an account of the attempts made at different times, to measure heights by means of the barometer.

Part II. The result of M. de Luc's experiments and meditations, concerning both the barometer and the thermometer.

Part III. A full and accurate description of the particular instruments employed in his experiments, illustrated with plates.

Part IV. An account of his experiments on the modifications of the atmosphere, the result of nearly 400 observations, made in fifteen different stations, fixed upon for that purpose, on the mountain of Saleve, near Geneva.

Part V. Concludes the whole, with general considerations on the usefulness of barometers and thermometers.

When M. de Luc submitted his manuscript to the judgment of the Royal Academy of Sciences at Paris, in 1762, that learned body appointed Mess. de la Condamine and de la Lande for its examen: and on their report, considered it as one of the most valuable

luable works with which the science of physic had been enriched for a long time, and as highly deserving their approbation.

Since that time it has been greatly improved by its author, assisted by the advice of many celebrated academicians.

It is said to be printed on good paper, in large 4to, 2 vols. of about 460 pages each, and the plates finely engraved. The price of the copy in sheets, twenty-four French livres, six of which are to be paid at the subscription, which is to be taken in, at London, by Mr. J. Ant. Courlet, N° 2, Pavement, Moorfields.

We think it our duty, and feel a pleasure in warmly recommending it, as an useful and interesting production of genius and learning, to the attention and encouragement of our readers; and make no doubt but that, after perusing the prospectus, they will confirm our approbation by their own.

XII. *La Morale des Anciens Philosophes.* Par M. le Marquis d'***. Bern. 12mo.

A Collection of sundry sayings and maxims of Pythagoras, Heraclitus, Socrates, Democritus, Plato, Aristotle, Epicurus, Antisthenes, Diogenes, Aristippus, Zeno, Seneca, Epictetus, Odin, Jarcha, Aben-Ezra, Barthrouherri, Confucius, Mahomet, Saadi, and Thomasius.

From a small collection drawn from so many great and celebrated men, we expected something better than a motley compound, like Martial's Epigrams; where

'Sunt bona, sunt quædam mediocria, sunt mala plura.'

We will, however, single out a few specimens:

'A man's actions are good whenever, whilst acting, he can consider himself as an instrument of the Deity.' Heraclitus.

'A man knows enough for his happiness, if he knows and governs himself.' Idem.

'To have begun well, is to have done something, but not much.' Socrates.

'He who first distinguished usefulness from justice, was a detestable man.' Idem.

'There is no true friendship between two bad men, nor between a good and a bad one.' Idem.

'There are sordid occupations that must be declined; as degrading the soul.' Idem.

'There are more men ruined than destroyed by war.' Antist.

So many more, that were all the evils of war to be cast up, the loss of lives, however dreadful, would hardly amount to one tenth part of the whole.

'Consult the eye of thy enemy, for he will first perceive thy fault.'

'One of the most important and most difficult arts is to *unlearn* vice.' Antisthenes.

'Use great personages like fire, always keeping at a proper distance.' Diogenes.

'They who keep an accurate account of all the days of their lives, may exactly know how long they have lived.' Seneca.

'Melancholy tempers ought to avoid solitude as a place where sorrow is digging their grave.' Idem.

'He is truly generous who benefits an ungrateful man.' Idem.

'The past and the future may be alike delightful to us; that by remembrance, this by hope.' Idem.

One of the privileges of virtue.

'Cato

‘Cato lived happy without Fortune, and Socrates, in spite of her, died contented.’ Seneca.

‘Happy the man who acquires the praises and favour of mankind; for whatever depends on the will of others, is hazardous and uncertain *.’ Odin.

Non aridet. Carrige et lege meo periculo :

Happy the man who deserves well of mankind; for though his merits may be slighted or forgotten by men, they will not be lost while there is a conscience and a Supreme Being.

‘It is better to have a son late than never: we rarely see monuments raised on the tombs of the dead by other hands than those of their sons.’ Idem.

A curious encouragement this for Gothic bachelors of old to marry!

‘There is not a more cruel distemper than discontent with one’s own situation.’ Idem.

Unfortunately it is a very common and an infectious one too.

‘Never tell your afflictions to a bad man; for he will afford you no relief.’ Idem.

Nay, he may possibly improve the intelligence to your destruction, if he fancies any advantage to himself in it. Yet though Odin’s advice is well meant, it is sometimes useless, and often impracticable. An afflicted person is not always suspicious: and it is often on these very occasions that bad men drop the mask.

‘He is wise who learns something of every man.’ Aben-Ezra.

No man, indeed, is so vicious as to afford no lesson of virtue, nor any book so indifferent as to yield no instruction. The difficulty and merit is to read men and books, *cum grano salis*.

‘A timid person never learns well, and an irascible man is always a bad teacher.’ Aben-Ezra.

‘Before you judge of a man, put yourself in his place, and always begin with supposing him innocent.’ Idem.

‘He who converses with mankind, will become better by it.’ Idem.

Better or worse, according to his own character, and that of his company.

‘A nation is more powerful by virtue, than by fire and water. I never saw a people perish who took virtue for their support.’ Confucius.

‘Endeavour to prevent crimes, and you will diminish the task of punishing them.’ Idem.

‘Love mankind in general, but cherish virtuous men. Forget injuries; but never forget benefits.’ Idem.

‘I have seen men unfit for learning: but I have never seen any man incapable of virtue.’ Idem.

Because Providence designed ascendancy for few, and happiness to all.

‘Between life and death thou art but a transient shadow.’ Saadi.

‘At present thou dreamest, but thou shalt awake.’ Idem.

‘Be not seduced by numbers; one day thou shalt stand an answer singly.’ Idem.

* Heureux celui qui s’attire la louange et la bienveillance des hommes; car tout ce qui depend de la volonté des autres est hasardeux et incertain.

' Joy will arrive if you wait; repentance will overtake you; haste. Saadi.

Sometimes the reverse will hold good. The maxim is not explicit enough.

' The ignorant is an orphan.' Idem.

And often miserably used by his guardians.

' A benefit perishes by the silence of an ungrateful man.' Idem. No! it is recorded elsewhere.

' That man only is unhappy who dies before he repents.' Idem.

Out of respect for so many venerable names, and for our readers, we have selected several of the best, and a few indifferent, but none of the worst sentences. Several are indifferently chosen and translated, and many are incorrectly printed.

FOREIGN LITERARY INTELLIGENCE.

13. Voltarii Henriados, *Editio Nova*, Latinis Versibus et Gallicis. 2. dedicat Serenissimo Potentiss. Princ. Elect. Palatino, Carolo Theodoro, Calcius Cappavallis, *ex aula Palatinæ servitio*. Biponti.

IT is not very easy to guess the reason by which Mr. de Caux de Cappeval may have been induced to translate Voltaire's *Henriade* into Latin hexameters. Was the tedious and almost impracticable task intended for a compliment to the poet, who is known to entertain, in general, but a very indifferent idea of modern Latinism; or to spread or insure the reputation of an original so long known all over Europe, and which will certainly outlive all its translations?

The essential difference between the genius of the Latin and the French tongues, between the taste of Virgil and that of Voltaire, and the very nature of the subject, seem to counteract and frustrate such an attempt. La Ligue we find here translated *fœdera*; the French names partly disguised, as *Pardalanus*, *Trimulus*, *Cater* (La Châtre) *Sulliades*, *Henriades*, *Mayenides*, *Joyosiades*, *Lefdigurides*, *Gusliades*, &c. partly left unaltered, as *Brissac*, *Canillac*, *Refnel*, &c.

Even those readers who are best acquainted with the Latin classics, may often find it necessary to look into the French original for the sense of the Latin version.

Æterni pedibus verum cum pace quiescit.

La vérité réside aux pieds de l'éternel.

Atque favet natura parens, artesque laborant.

Où TRIOMPHENT les arts, où se plaît la nature.

Odi vulgus iners, vellemque reposcere pœnas.

Je hais, je veux punir des peuples ODIEUX.

Certum est infandos hostes prosternere dextrâ;

Je veux par VÔTRE bras vaincre mes ennemis.

Nangis, Sulliades, Crillo quoque, Martis Alumni,

Quos detestatur cœloque rebellio tollit.

Sully, Nangis, Crillon, ces ennemis du crime,

Que la Ligue deteste, et que la Ligue estime.

On the other hand, there are perhaps as many instances where the spirit of the Latin version appears at least equal to that of the French poem; yet in general the number both of its beauties and blemishes bears but a small proportion to the mediocrity of the whole Latin translation, which has a dangerous neighbour in its original.

14. *Examen de la Poudre. Traduit de l' Italien (de M. d'Antoni) par M. le Vicomte de Flavigny. 8vo. (avec fig.) Amsterdam, Geneve, et Paris.*

The first part of this physico-mathematical work treats of the properties of gunpowder; the second, of its strength.

15. *Dictionnaire des Mœurs. 8vo. Paris.*

A pamphlet of 153 pages, made up of an alphabetical series of arbitrary definitions, and quaint, fine-spun quibbles, by some self-sufficient manufacturer of wit, who, probably actuated by some forebodings, professes beforehand his entire indifference for the judgment of the public, and 'sua se virtute involvit.'

16. *Théâtre du Prince Clenerzow Russe, traduit en François par le Baron de Blening, Saxon. 2 vols. 8vo. Paris.*

Containing eight short comedies in prose, designed for the entertainment of private companies. The author pretends them to have been written by a Russian nobleman, who lived three years at Paris, and had a mind to paint the present character and manners of the French nation.

17. *Opuscules Poétiques et Philologiques de M. Tentry. 8vo. Paris.*

The best of these poetical productions are the Temple of Death, the Tombs, and the Ruins: the others, however, are by no means destitute of merit.

18. *Les Tableaux, suivis de l'Histoire de Madame de Syane et le Comte de Mancy. Paris.*

Fourteen very picturesque and sentimental descriptions proposed to artists.

19. *Ma Philosophie. 8vo. Paris.*

Mr. Dorat introduces his poetical philosophy by some droll reflections on the disputes reigning on the French Parnassus, and on the critics, by whom he had been censured: and then favours us with his maxims of life,

' Dans l'avenir dès qu'on se jette,
On fait un larcin au présent,
Songeons, lorsque le jour commence,
A l'embellir jusqu' à la fin;
Gardons toujours une espérance,
Pour l'opposer au noir chagrin,
Pour les revers un front serein,
Pour l'instant une jouissance,
Un desir pour le lendemain.'

It is a pity that the practice of such a philosophy should be neither as easy nor as harmless as its versification.

20. *Cours de Géométrie-pratique, d'Architecture Militaire, de Perspective et de Paysage, avec un Dictionnaire des termes d'Architecture, dirigés relativement aux Connoissances essentielles que doivent avoir dans ces quatre premiers Genres d'Etude du dessin les jeunes Gentilhommes destinés à l'Etat Militaire, par C. Dupuis, Professeur d'Architecture à Versailles, &c. 4to. (with 14 cuts.) Paris.*

Plain and concise elements, methodically digested, and illustrated with the necessary figures, neatly engraved.

21. *Journal d'un Voyage de Constantinople en Pologne, fait à la suite de M. Porter, Ambassadeur d'Angleterre, par le P. Joseph Boscowich, J. en 1762. 12mo. Lufanne.*

Father Boscowich appears in this short performance a sensible traveller, and a diligent observer. From an anecdote of his, the execution of criminals seems in Turkey to afford a very lucrative jobb to the officers of police; since one of them seriously complained in his presence of there happening so few highway robberies within his district, that in four years he could get no more than five robbers hanged. Had the zealous musfulman been stationed about Paris or London, he might have had the satisfaction of hanging ten times the number.

22. *Examen Chymique des Pommes de Terre, dans lequel on traite des Parties constituantes du Blé. Par M. Parmentier, Apothicaire Major de l'Hôtel Royal des Invalides. 12mo. Paris.*

23. *Mémoire qui a remporté le Prix des Arts, au Jugement de l'Académie de Besançon, sur les Végétaux qui pourroient suppléer en Tems de disette à ceux qu'on emploie communément à la Nourriture des Hommes, et sur leur Preparation. 12mo. Paris.*

These two excellent performances have, like several other attempts, been occasioned by the dearth and famine with which so many countries have of late been afflicted: they contain many useful experiments, some of them new, and have been warmly recommended by the faculty of physic at Paris.

24. *Chymie Experimentale et Raisonnée. Par M. Baumé, Maître Apothicaire de Paris, Démonstrateur en Chymie, et de l'Acad. Royale des Sciences 3 vols. 8vo. avec figures. Paris.*

This work, we are assured, exhibits a variety of very interesting disquisitions, and new experiments.

25. *Culture des Abeilles ou Méthode expérimentale et raisonnée sur les Moyens de tirer parti des Abeilles, par une Construciton de Ruches mieux assorties à leur Instinct, avec une Dissertation sur l'Origine de la Cire. Par M. Duches, Chapelain de Remausen, Canton de Fribourg en Suisse. 12mo. Vevey, et Paris.*

This useful and agreeable branch of rural economy has by the reverend author of this volume been considered with great attention, and treated at large with a perspicuity adapted to the plainest understanding.

26. *Histoire de Tacite, en Latin et en François, avec des Notes sur le Texte. Par J. H. Dotteville, de l'Oratoire. 2 vols. 12mo. Paris.*

The French had, for a long time, several translations of Tacitus, which only proved the difficulty of naturalizing that excellent writer in their language, till the late abbé de la Bletterie gave them a good translation of the reign of Tiberius, the life of Agricola, and the description of the ancient Germans; and M. d'Alembert obliged them by a judicious choice, and an excellent translation of his finest passages.

The reverend father Dotteville has successfully endeavoured to approach his original, by imitating the precision of M. d'Alembert, without either copying or avoiding the expressions of his predecessor.

27. *Manière sûre et facile de traiter les Maladies Vénériennes.* Par J. Gardane, Docteur Regent de la Faculté de Médecine, de Paris, Médecin de Montpellier, Censeur Royal, &c. Approuvée par la Faculté de Médecine de Paris, et publiée par Ordre du Gouvernement. 12mo. Paris.

As there are few disorders more fatal to individuals and to civil society than venereal disease, it was in the lieutenant of the police at Paris a very charitable and patriotic intention to procure for the venereal patients a speedy, simple, easy, radical cure, so cheap as to be within the reach of the poorest, and absolutely gratuitous for children.

For this purpose he has recommended the choice of remedies, and the method of cure to Dr. Gardane, who, by his own experience, by the advice of excellent physicians, and chiefly by the approbation of the Parisian faculty of physic, has been determined to fix upon the remedies and method described with plainness, perspicuity and conciseness in this pamphlet, where all his prescriptions, fifteen in number, and the very moderate price of each, have been inserted.

He has had the satisfaction of seeing the benevolent views of the magistrate, and his own remedies, and curative method, already adopted by the intendants of many provinces of France.

28. *Reflexions Philosophiques sur le Système de la Nature.* Par M. Holland. 2 vols. 12mo. Paris.

Another solid confutation of a work famous only for its absurdities, inconsistencies, and impiety.

29. *Problema de Anno Nativitatis Christi, ubi occasionem offerente veteri Herodis Antipæ nummo, in Numophylacio Clementis XIV. P. O. M. Asservato, demonstratur Christum natum esse Anno VIII. ante Æram Vulgarem, contra veteres omnes et recentiores Chronologos. Auctore P. Dominico Magnan, ordinis Minor. Presbytero, &c. &c.* 8vo. Romæ. (with 7 cuts.)

The method observed by this very learned and sagacious chronologer and critic is strictly geometrical. He begins with axioms, definitions, and postulata, before he proceeds to his fundamental propositions. His work is terminated by a chronological canon from the 40th year before the common æra, to the 40th year after the same æra. The seven plates prefixed to the volume, exhibit the ancient medals referred to. It is to be wished that this profound chronologer may settle the year of Christ's death in the same convincing and satisfactory manner.

30. *An Account of the Coast of Guinea, by Lewis Ferdinand Roemer, with a Preface by Dr. Eric Pontoppidan. Translated from the Danish, with Cuts.* 8vo. Copenhagen and Leipzig. (German.)

The account of the situation of the coast of Guinea, of the religion and manners of the negroes, the slave, gold, and ivory trade, and the settlements of the Danes, the Dutch, and the English among them, is given by an eye-witness, and may be considered as authentic.

The indignities and horrors attending the slave-trade, are here circumstantially related with perfect indifference and insensibility. But what is still more scandalous and provoking, is the weakness of a right rev. bishop, who, indeed, in his preface, confesses that traffic to be in more than one respect apt to raise scruples of conscience,

science, yet attempts to soothe them, and to palliate their objects by futile pretences fit only to add insult to cruelty.

The book is very deficient as to order and perspicuity, indifferently translated, and swarms with errata.

31. *L'Art du Fabriquant d'Etoffes de Soie. Première et seconde Sections, contenant le Devidage des Soies teintes, et l'Ourdissage des Chaines. Par M. Paulet, Definateur et Fabriquant en Etoffes de Soie de la Ville de Nimes. Folio (with 35 plates.) Paris.*

This description of silk manufactures has been approved as very methodical and well written. The preface contains the history of the invention of silk; the time of its introduction into Europe; the progress of the arts occasioned by it; the rise of the French silk manufactures, &c. The introduction gives a short but satisfactory account of the culture of mulberry-trees in France; of silk-worms; and begins with this just and striking reflexion:

'Who would think that the art of raising the first artists of our luxury is in the hands of people, who scarcely earn a scanty support by it. And why has not my velvet suit procured somewhat more than bread to so many poor people who have been employed on it, before it came to set off my little merit to the eyes of persons who have as little merit as myself.'

32. *Reflexions sur les Comètes qui peuvent approcher de la Terre. Par M. de la Lande. 4to. Paris.*

This celebrated astronomer had employed himself on a work concerning comets, and communicated the result of his calculations to some of his friends: they were soon propagated with great and strange additions, and spread a panic both at Paris and in the provinces; which induced M. de la Lande instantly to abstract and publish these reflexions from a memoir intended for the Academy of Sciences, in order to calm the fears of the public.

33. *Traité du Rakitis, ou l'Art de redresser les Enfants Contrefaits. Par M. le Vacher de la Feutrie, Docteur en Médecine de l'Université de Caën, et Docteur Regent en la même Faculté de l'Université de Paris. (with 5 cuts.) 8vo. Paris.*

A work very interesting for its object, and highly commendable by its execution.

MONTHLY CATALOGUE.

P O E T R Y.

34. *Simplicity: or Domestic Poems. 4to. 2s. Doddsley.*

THESE three poems, the subjects of which are Morning, Noon, and Evening, have been professedly written to ridicule Simplicity in poetical compositions. We are of opinion, however, that the author puts too large a construction upon the sense of those writers whose authority he produces in favour of such a simplicity as is entirely destitute of ornament. Should this not be the case, we hope at least that the picture of domestic life, as delineated in these *simple* poems, will prove sufficient to explode so disgusting an idea of poetical beauty.

35. *Anti-*

35. *Anti-Pantheon: or Verses occasioned on reading a late Publication, called, The Pantheon.* 4to. 1s. Snagg.

The author here censures the conduct of those satyrists who aim their invectives against persons rather than vice, and therefore can never be serviceable to morality. We approve of the reprehension, and only wish that it had been enforced by more respectable poetical talents.

36. *The Physicians. A Satire. With other Poems. To which is added, A Specimen of an Enquiry concerning the Mind.* 8vo. 1s. 6d. Bladon.

The affectation and grimace of the faculty have been so often exposed to ridicule, that we scarcely can expect any new strokes of general satire on those subjects. The poems before us, however, may be considered as in some degree laughable. With respect to the annexed metaphysical specimen, we shall only observe that the first proposition, which is produced to prove that the mind is extended, is founded upon a conclusion by no means resulting from the premises; and as this principle is the basis of much of the reasoning which the author has adopted, his scholastic fabric must of consequence fall to the ground.

37. *The Triumphs of Britannia. A Poem. Humbly inscribed to George Robert Fitzgerald, Esq.* 4to. 2s. Snagg.

Under an ironical title we are here presented with an unfavourable representation of the character of several persons of eminence. The portraits, as frequently happens in poetical description, are more glaring than just; and with respect to sentiment, it is observable, that the author sometimes becomes so obscure as to elude our comprehension. The following couplet is of this kind.

‘ For party’s bias let sedition fight,
And toil at that which never can be bright.’

38. *City Patriotism Displayed: A Poem. Addressed to the right hon. Frederick Lord North.* 4to. 1s. Dixwell.

The veil of poor patriotism is now become so tattered by frequent use, that all the prudish airs which the lady practises, are insufficient to remove the suspicion of her being a most venal and abandoned prostitute. She is here exhibited to public view in a middling strain of poetry.

P O L I T I C A L.

39. *The Votes and Proceedings of the Freeholders and other Inhabitants of the Town of Boston, in Town-Meeting assembled, according to Law. Published by Order of the Town, &c.* 8vo. 1s. Wilkie.

The history of affairs at Boston is so well known to the public that it would be superfluous to deliver any account of the recital in this publication. We shall therefore only express a wish, that the discontents in that part of our American dominions were totally appeased.

40. *The Letters of Junior to Lord North, with Two additional Letters on the Dismission of the Custom-house Officers.* 8vo. 1s. 6d. Woodmason.

In these letters, which were originally published in a Newspaper, complaint is made of the unjustifiable practices of custom-house officers. There is much reason for admitting the general charge to be well founded; but the author has chiefly contented himself with declamation, where he ought rather to have given a particular detail of the alledged abuses.

V M E D I C A L.

41. *Observationes de Antimonio ejusque Usu in Morbis curandis. Auctore Gulielmo Saunders, M.D. et Nosocomii a Thom. Guy, Armiger, instituti, Medico.* 8vo. 1s. 6d. Whiston.

After premising so much of the natural and chemical history of antimony as is more immediately connected with its pharmaceutical treatment, Dr. Saunders here proceeds to enquire into the virtues of that medicine, and by what method it may be best prepared for effecting the cure of diseases. The author has not made any new observations on the subject, but as the treatise contains a succinct account of the several modes of action in which the force of antimony is exerted, it may be acceptable to medical readers.

42. *Medical and Philosophical Commentaries. By a Society in Edinburgh, Vol. I. Part I.* 8vo. 1s. 6d. Murray.

In this work, it is intended to deliver, quarterly, a concise account of all the discoveries and improvements which shall be made or proposed in medicine, or the sciences most intimately connected with it; which is to be compiled from the transactions of societies, the writings of private persons, or the correspondence of the editors. If compiled with judgment, this work may be useful to the faculty; but it is improperly distinguished by the title of Commentaries.

43. *Some useful Hints and friendly Admonitions to young Surgeons, on the Practice of Midwifery. By John Gibson, Surgeon.* 12mo. 1s. Colchester.

We cannot here perceive a single hint or admonition which has not been repeatedly inculcated by every writer on the subject. It is probable, therefore, that Mr. Gibson's sole motive to this publication, was to inform the public, that out of near 2000 women whom he has delivered, he has lost only three. Admitting this fact, if we cannot commend him as an author, we may certainly congratulate him on his extraordinary success in practice.

D I V I N I T Y.

44. *The English Preacher: or, Sermons on the principal Subjects of Religion and Morality, selected, revised, and abridged from various Authors. Three Vols.* 12mo. 9s. sewed. Johnson.

The authors, whose discourses are published in this collection, are, Tillotson, Clarke, Hoadly, Atterbury, Balguy, Smalridge,

ridge, Butler, Herring, Hutton, Waterland, Denne, Fothergill, Gough, Trebeck, Holland, Abernethy, Foster, Bourn, Tidcombe, Hayley, Batty, Evans, Grove.

The learned reader will observe, that in this list of divines, there are authors of different persuasions, and very different abilities. The compiler, Mr. Enfield, has corrected and abridged some of these discourses.

45. *The Nature and Extent of Industry, a Sermon, preached before his Grace, Frederick, Archbishop of Canterbury, the 4th of July, 1773. In the Parish Church of Shiplake, in Oxfordshire. By James Granger, Vicar. 8vo. 6d. Davies.*

It has been frequently observed, that idleness is the root of all evil. Nothing therefore, one might imagine, could be more seasonable than a sermon upon industry. But the misfortune is, idle people seldom read; and if they do read, they seldom reflect. In these cases preaching to them, is like preaching to posts and statues.—Our author, having considered the nature of this epidemical complaint, and the inattention of mankind to every thing which requires the exertion of their faculties, inscribes his discourse to his parishioners in the following terms: ‘To the inhabitants of the parish of Shiplake, who neglect the service of the church, and spend the sabbath in the worst kind of *idleness*, this plain sermon, which they *never heard*, and probably will *never read*, is inscribed by their sincere well-wisher and faithful minister, James Granger.’

From this inscription the reader may probably conclude, that the sermon itself is written in the same satirical strain. But this is not the case: it is a serious, sensible, and useful discourse, shewing the nature and reasonableness of industry, and the extent of it, as it regards all orders and degrees of men, from the king to the lowest of his subjects.

‘The gentleman who lives independent of any profession, who possesses a fortune which is the entire acquisition of his ancestors, must not think that he came into the world to be an idle spectator, or what is much worse, to have no regard to any thing but pleasure and dissipation. No; he has a part to act in the sight of mankind: every eye is turned upon him to observe his virtues or mark his vices. He has various refinements and ornamental qualities to attain, to distinguish himself from the vulgar; to be a shining example to those who are beneath him, and to gain the esteem of such as are above him; to acquire several virtues which are essential to his character; particularly generosity, courtesy, and humility; to know the right use of wealth and power, and how to suit his behaviour to the different ranks of mankind; and by a just and well adapted complaisance to accommodate himself to their several dispositions; and above all, to know that great secret, which is too little known, how to maintain at once the character of the gentleman and the christian.

‘ In short, there are so many qualifications requisite to form a gentleman, in order to a general reputation, that, though he be called to no employment in the church or state, he will find no small work upon his hands to acquire and maintain the character of an honest, generous, and worthy man.’

It may not perhaps be unnecessary to inform some of our readers, that this writer is the author of an excellent work, well known to the public, intitled, *A Biographical History of England*, published in 1769; a second edition of which, very much improved, is now in the press.

46. *A Present for your Neighbour; or, the Right Knowledge of God, and of Ourselves: opened in a plain, practical, and experimental Manner.* By Richard Hill, Esq. 12mo. 4d. Dilly.

The ultimate scope and tendency of this tract is to inculcate these points:

‘ That every one is a sinner and a transgressor in God’s account, who has ever broken the law, yea, but for once; that, as a sinner, he is liable to all the curses and vengeance of him, who is of purer eyes than to behold iniquity, and who will by no means clear the guilty;’ and ‘ that Christ has paid all the debt, which was due to law and justice.’

The author proceeds in this manner: ‘ are thy sins very great, very many, against light, against conscience? Hast thou been guilty of gross, aggravated, and repeated backslidings since thy conversion? And dost thou say, that sin hath utterly ruined thy soul? Be it so; Christ hath utterly ruined that which hath ruined thee; for he hath made a full end of sin; yea, he hath quite put it away by the sacrifice of himself; insomuch that every particular believer in Christ, even the poorest, weakest creature, that doubts whether he has any faith at all, may take up the words of St. Paul, and say, *O death, where is thy sting, &c.*’

This is the sum and substance of all the methodistical cant which is preached in this metropolis from the Lock chapel to Moorfields. According to the representation of these people, whatever they may pretend when pressed by unfavourable consequences, all human endeavours, all good works, are unnecessary: the sinner is righteous by the righteousness of Christ; and the following very awful declaration stands for nothing: *If thou wilt enter into life, keep the commandments*, Mat. xix. 17.

47. *An awful Appeal from the Clergy to the Laity: with a Sting in the Tail, for the Benefit of Drones that never had a Sting: and for them only.* By Nathan Walker. 8vo. 2d. Bladon.

No object of criticism: the author insane.

48. *More Work for the Predestinarian; or, the absolute Predestinarian absolutely dissected by the Sword of the Spirit.* By Nathan Walker. 8vo. 1s. 6d. Bladon.

See the foregoing article.

MISCELLANEOUS.

- ✓ 49. *The Socratic System of Morals, as delivered in Xenophon's Memorabilia.* 8vo. 6d. Rivington.

Xenophon's *Memorabilia* have been generally considered as a collection of detached pieces on interesting subjects, but this author affects to discover in them a connected system of morality, delivered under the three heads of duty towards God, our neighbour, and ourselves. Whatever real foundation there may be for this remark, the opinion is certainly not supported by the casual manner in which the conversations of Socrates appear to have been introduced.

- ✓ 50. *A Letter to Sir John Fielding, Knt. occasioned by his extraordinary Request to Mr. Garrick for a Suppression of the Beggar's Opera. To which is added a Postscript to D. Garrick, Esq. By William Augustus Miles.* 8vo. 1s. Bell.

To ascertain the real effects of dramatic representations on the morals of the people, is a subject which requires the most candid and dispassionate enquiry. But there is so much malignity and injurious abuse in this letter, that we cannot consider the author in a proper temper for such an investigation. The postscript to Mr. Garrick contains little more than a recapitulation of the invectives against Sir John Fielding,

- ✓ 51. *The Rat-Trap, dedicated to the right hon. Lord Mansfield, Chief Justice of England; addressed to Sir John Fielding, Knt. By Robert Holloway, Gent.* 8vo. 2s. 6d. Allen.

On preceding occasions, Mr. Holloway has appeared before us in the capacity of a writer who devotes his attention to the reformation of public abuses. After paying Sir John Fielding the tribute of approbation, which so respectable a magistrate deserves, Mr. Holloway endeavours to expose the malversations of trading justices, which he affirms to be enormous, and of a nature the most prejudicial and dangerous to the community. It is certain that the discretionary power tolerated in those magistrates, ought to be entrusted only to men of the most unexceptionable character. How far the Middlesex justices, Sir John Fielding and a few others excepted, fall under this description, is not our business to enquire; and we can therefore only say, that if any of the worshipful quorum is such as Mr. Holloway describes, the infamous culprit ought to be expelled from a bench of justice, as the pest and disgrace of society.

- ✓ 52. *A Letter to the Clergy of the County of Norfolk, in which the Necessity for the Abolition of Tithes is plainly proved, and the Propriety of other Plans is fully evinced. By no Tithe-Gatherer.* 6d. Norwich.

The Anti-Titheans (if we may be allowed the expression) who may expect to find in this pamphlet arguments for depriving the parson of his tithe will certainly be disappointed; the writer's proof of the necessity for the abolition of tithes being ironical.

We

We cannot acquit this author of a malicious intention in treating his subject in such a manner, for as the tenor of the title-page will induce some of the fox-hunting 'squires, and their wealthy tenants to read the pamphlet, he must have foreseen that these will be puzzled to find out whether he be in jest or in earnest; and not chusing to apply for information on this subject to the parson of the parish, will probably bestow a hearty curse on the author for causing them to employ their time to no purpose. His want of politeness towards the farmer's daughters is also blameable, and those *young ladies* will not readily forgive him for the manner in which he has mentioned their genteel accomplishments.

This writer looks no higher for the clergy's right to tithes than to the law of the land, 'by which,' he says, 'they have as great a right to their tithes, as the layman has to his estate.'

He proceeds to consider the objections made against the present mode of paying them. The first, and indeed the most plausible is 'That as tithes sometimes occasion disputes between the rector or vicar and his parishioners, they diminish the respect due to the clergy, and lessen their power of doing good.' These disputes, he says, truly, are occasioned by the acceptance of a composition in lieu of tithes, and therefore if any argument be deduced from hence for the abolition of tithes, it cannot be drawn from the wisdom of the clergy in strictly demanding all that is their due, but from their folly in benevolently accepting a part instead of the whole.'

Another is, 'that tithes are a great discouragement to agriculture.' For a refutation of which he refers to the present flourishing state of agriculture in this kingdom.

A third is 'that tithes are the cause of the present exorbitant price of provisions,' but the rise of tithes he insists was not the cause but the effect of the dearness of provisions. He humourously allows, however, that this objection has some weight, for had not the rectors and vicars raised their tithes, they could not have eaten; and allowing six children to each, had so many keen appetites been lost, there must have been such a diminution in the consumption of provisions, that the price thereof would certainly have been considerably reduced.

In considering the plans proposed for paying the clergy by other modes, he makes it appear, in his serio-comic way of reasoning, that none of them would be advantageous either to those who receive tithes, or to those who pay them. We have not room to quote his reasoning on this subject, but refer our readers to his pamphlet, which may afford entertainment even to those who are no way interested in the subject treated of.

